THE SCOTS MAGAZINE,

For NOVEMBER 1802.

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EDINBURGH:

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TO CORRESPONDENTS.

THE continuation of the Shepherd's intereſting Journey will appear in our next.

THE paper upon the Strata of the ſhore at St Andrews will likewiſe be inſerted. Communications of this kind, relating to Natural Hiſtory or Chemiſtry, will be thankfully received from our learned and obliging correſpondents.

THE remarks of A. R. on the Life and Poetry of Metaſtaſio, afford a good Specimen of Compoſition and Criticiſm.

PROVIDENCE, a Fragment, hath juſt come to hand, and will find a place.

SINCERUS's communication, in anſwer to a Diſſenter, hath juſt come to hand, and although ſome of his remarks have been anticipated, there are others which have not, and which entitle it to a place.

DR FAUSTUS's paper, on improving the preſent method of printing, before being inſerted, muſt undergo a conſiderable correction.

THE Author of the Strictures on a remark in Profeſſor Stewart's Life of Dr Robertſon will ſee that we have uſed conſiderable freedom with his paper. Had we not done ſo, we would have been under the neceſſity of refuſing it a place. We have alſo changed the ſignature, on account of its having been already occupied.

THE Elegiac Verſes ſigned G. have been received, and will be properly attended to. They will probably be inſerted in our Number for January, if not in that for next month.

THE beautiful verſes of W. C. have been received, and will alſo be inſerted.

THE

SCOTS MAGAZINE,

For NOVEMBER 1802.

BIOGRAPHICAL ACCOUNT

OF

ROBERT BRUCE OF KINNAIRD,

MINISTER OF THE GOSPEL IN EDINBURGH.

ABOUT the middle of the fixteenth century, the reformation of the Chriſtian religion advanced rapidly in Scotland. The diffuſion of general knowledge, by the revival of ancient learning, was the principal cauſe of this event; but the motives of thoſe men who accompliſhed the ſalutary undertaking, were various in their character, and often unworthy of the cauſe which they promoted. It would perhaps require an extent of information which can ſcarcely be attained at this diſtance of time, to aſſign the particular reaſons of every actor in that diſtinguiſhed work; and a ſtill greater penetration, to ſeparate the vices from the virtues which wrought together for the public good, and place in their proper view the qualities of any individual who was extolled by the admiration of his followers as a model of perfection, or depreſſed by his enemies below the level of his merits. The manners of the age were rude; the morals generally depraved. Political conteſt had long exaſperated the minds of the nobles and populace, while the violence of ambition was transferred to religious opinion, and triumphed in the extirpation of its reſpective adverſaries. Hence, toleration of a different faith was unknown amongſt either the Catholics or the Reformed. The leaders of both were, in the eyes of their own ſect, worthies, men of God, prophets and oracles; but they mutually viewed their opponents as the vileſt and moſt reprobate of men *. The doctrines of heaven, which either pretended to hold excluſively, were drawn from ancient books, written in languages with which they were imperfectly acquainted; and this may often account for the errors of underſtanding, and conſequently of doctrine, in religioniſts of every perſuaſion; but the pertinacity with which they intrude their

* *Vide* Biographia Scoticana, or the hiſtory of the Scots Worthies; a book which records God's dealings with the reformers and judgments on their perſecutors, but ſo inaccurate, as to aſcribe to Robert Bruce the letters of a trafficking Popiſh prieſt of that name.

own opinions upon others, muſt be referred to another ſource,—the active principles of human nature, equally conſpicuous in every external ſituation.

The founders of the Reformed Church of Scotland, were men of the boldeſt character and enterpriſe. Not contented with demoliſhing, gradually, the fabric of Romiſh ſuperſtition, they at once razed it to the foundation. The ſacrifice of the maſs, the worſhip of ſaints and angels, with every vanity which ignorance had adored, or ſuperſtition invented, periſhed, in a moment, under the ruin of their temples. But this precipitate reform, which could be ſanctioned only by the cleareſt conviction of its propriety, was accompanied with an intolerance of oppoſition, and a miſtaken idea of eccleſiaſtical power, which oppreſſed the nation, impaired the civil government, and in a few years overturned the Church.

The ſubject of the following memoir, was a principal actor during the progreſs of the Reformation. Deſcended from a Baron of diſtinguiſhed lineage, who could trace his genealogy from a family which produced the moſt illuſtrious of all the Scotiſh kings, he received, by birth, a traditional right of authority, a more liberal education, and a larger fortune, than moſt of his aſſociates. Poſſeſſed of great natural abilities, and qualified for a department in civil as well as religious affairs, he ſucceſſively enjoyed the favour, and bore the reſentment, of his ſovereign; and, in both caſes, with equal magnanimity. His hiſtory is the more important, as it embraces the riſe and fall of the Preſbyterian Church under the ſame reign, and preſents us with a view of the ſpirit, the rulers, and meaſures, by which it was governed.

Robert Bruce, was the ſecond ſon of Sir Alexander Bruce of Airth, in the county of Stirling, by Janet, daughter of Alexander, fifth Lord Livingſton, and Agnes, daughter of the ſecond Earl of Morton. His family was lineally deſcended of a cadet of the houſe of Clackmannan, who, in the reign of James I. of Scotland, married the eldeſt daughter of William de Airth,* and ſucceeded to his inheritance. The *Bruces of Clackmannan* were deſcendants of the lords of Annandale, and conſequently of the family which produced the firſt ſovereign of that name, whoſe only ſon David Bruce, granted them the lands of Clackmannan in the year 1359. From his age at the time of his death, as related by Calderwood, Robert Bruce was born in the year 1554, but, according to another authority, in 1556.† His father, a baron of the firſt quality in the kingdom, had relinquiſhed the cauſe of Popery; but, like thoſe of his own order, he was probably more intent upon the patrimony, than the welfare, of the Church. Accordingly, we find that he was occaſionally engaged in feuds and contentions with his neighbours.‡ His eldeſt ſon was educated at home, in order to ſucceed him in his eſtate; but ‖ the ſecond he deſtined to the law, at that time the only profeſſion in Scotland which was both lucrative and honourable. With a view to qualify him for the Bar, Robert was ſent to Paris, to ſtudy, under the moſt ap-

* Vide Nimmo's Hiſtory of Stirling ſhire.

† Life of John Livingſton, MS.

‡ The 24th of November 1562, at two in the afternoon, the laird of Airthe and ye laird of Weems met upon ye heigh gate of Edinburghe, and they and ther followers faught a verey bloudey skirmiſh quher ther wes manye hurte one baith ſydes with ſhote of piſtol.—Birrel's Diarey, publiſhed in Dalyell's Fragments of Scotiſh Hiſtory.

‖ Vide Calderwood's Hiſtory, and the Biograph. Scoticana.

proved

proved civilians, the principles of Roman juriſprudence. He returned from that city, and applied himſelf to the ſtudy of the laws of the kingdom; made a rapid progreſs in all the branches of legal knowledge, and at laſt began to conduct his father's buſineſs before the Court of Seſſion. That Court was then, like the other parts of government, corrupt and diſordered; the judges were appointed by the intriguing intereſt of the prevailing party; and juſtice was too often perverted to ſerve the purpoſes of a powerful litigant. In this ſtate of the College of Juſtice, the youthful mind of Robert Bruce conceived an averſion to the law. Although his father had, to uſe the expreſſion of thoſe times, *got a patent enſured for his being made a Lord of Seſſion*, he openly declared his intention to abandon the profeſſion for that of theology. The propoſal excited the diſpleaſure of both his parents, particularly of his mother, who threatened to deprive him of the lands of Kinnaird, the appanage deſigned for him out of the eſtate of Airth, in which he had been regularly infeoffed. She obliged him to renounce, in writing, his rights to that patrimony. He reſigned his pretenſions, with a firmneſs of reſolution which marked every future action of his life; threw off the embroidered ſcarlet dreſs, which, at that period, was worn at Court; and repaired to St Andrews, where he immediately began the ſtudy of theology.

It is one of the acknowledged principles of the Chriſtian faith, that a true miniſter ſhould be called of God. The religion of Jeſus Chriſt cannot be taught in purity by one who undertakes the care of ſouls, as if he choſe a common profeſſion. The firſt teachers of the Goſpel reſigned many advantages for the doctrine of the Croſs. Without pretending to explain the nature of his call, it is certain, that Robert Bruce believed himſelf choſen to preach the ſublime and auguſt revelation given by God to man; and in no inſtance, through life, did he act unſuitably with his pretenſions.

Before proceeding to relate the eccleſiaſtical career of Robert Bruce, a conciſe view of the opinions and ſpirit of the Scotiſh church, at the time when he became a miniſter, will prepare the way for explaining many complicated meaſures, both of the clergy and government. Before the Reformation, the doctrines of Wickliffe and Luther had ſpread throughout the kingdom. The reign of James V. had been diſgraced with executions of heretics, more at the inſtance of the church than of the government. Every funeral pile of a heretic was a ſignal for aſſembling followers of his perſuaſion. The Cardinals, Archbiſhops, and other dignitaries of the Church, were contemptible for their vices, and hated for their perſecuting ſpirit. The king died, leaving a daughter, diſqualified by her ſex for repreſſing the turbulence of ſo many aſpiring nobles, an infant, and therefore ſubject to the views of a careleſs and bigoted regency, and the moſt unfortunate of all women, in being educated in that religion which her ſubjects now deteſted. Mary of Lorraine continued to rule her daughter's kingdom, in which every noble aſpired at independence. The Lords in the Weſt were prejudiced in favour of Reform, they maintained preachers in their houſes, and joined in a ſecret league with the Engliſh court. Their views were, to drive the French party out of the kingdom, ſeize upon the church lands, expel the eſtabliſhed prelacy, and rule the nation at their pleaſure. That religion was not their only object, may be learned

from their conduct afterwards. But the minds of the preachers, and of the common people, were ſincere and unanimous in extirpating every veſtige of Popiſh belief. The council and clergy endeavoured to oppoſe their proceedings in vain. The preachers, beſides the radical points which conſtitute the difference between all the Popiſh and Reformed churches, taught their patrons * the following doctrines,—1. That the form of religion delineated in the Geneva confeſſion, was the only true, real, and apoſtolical religion of Chriſt, excluſive of all others: 2. That the church, conſiſting of its miniſters, taken in a whole body, or lawfully repreſented, is amenable to no power on earth: 3. That kings may be reſiſted when acting contrary to the views of the church, and *forced* to execute the decrees of that church: 4. That it is the duty of all branches of the civil government to extirpate every ſpecies of religious opinion not conformed to the national ſtandard. In the firſt of theſe doctrines, the Reformers appear to have been right, though it is obvious, that the conſciences of many could not aſſent to it. In the hands of both Papiſts and Proteſtants, the ſame principle has produced the moſt cruel and unwarrantable perſecution. The ſecond is certainly juſt, but the *manner* in which it was uſed by the Reformers, tended to ſubvert all civil government. The third is founded in a general ſenſe of the rights of the majority of a nation, whoſe religion, and, of courſe, whoſe religious policy, ought not to be oppoſed by its government; but even this is liable to abuſe. The fourth is perſecution itſelf in plain terms. Theſe were the rigid eccleſiaſtical axioms of the firſt Reformers; productive indeed of great and good conſequences, and aſſerted by a body of men, whoſe purity of life, ſimplicity of heart, and zeal for the truth of the Goſpel, have not been ſurpaſſed in any country; but of ſuch a nature, in practice, as evidently injured the cauſe which they ſupported.

In the courſe of a few years, the whole fabrick of Popery was overthrown. *The Lords of the Congregation*, a name given to the Proteſtant party, ravaged the kingdom, demoliſhed the religious houſes, and ſeized the patrimony of the Church. The firſt General Aſſembly of Scotiſh miniſters met at Edinburgh, in the year 1560, where a Parliament, held by conſent of the Queen, then in France, ratified the proceedings of the Reformers. The name of Biſhop was allowed to remain, but, in power, he was only a ſimple miniſter; and all the prelatical degrees were aboliſhed. The kingdom was divided into diſtricts, and in a few years after into pariſhes. A riotous hatred of Popery was everywhere diſplayed. The pulpits reſounded with the doctrines abovementioned; the bulk of the nation acquired a ſevere, rigid, and perhaps in ſome meaſure, a fanatical ſpirit; though ſeldom have the vital principles of Chriſtianity been more faithfully received, or more generally felt, than at that period. The leading defects of the clergy were, a want of charity for thoſe of a different opinion; a rude, inquiſitorial ſpirit, which pried into the ſecrets of families, and of private life; a contemptuous and imprudent public cenſure of the Sovereign, which led to ſedition and anarchy; and an improper diſpoſition, when not obeyed by the Court, to join with men of immoral or factious character, ſuch as were many of the Lords of the Congregation, Arran, Rutha-

* Vide Knox and Calderwood's Hiſtories.

ven,

ven, Murray, and others. Amongſt the fathers of the Reformation, there was not to be found one miniſter without virtue. Their doctrines were ſevere, but their lives were pure; and whenever the better part of that diſcipline which they eſtabliſhed ſhall be loſt in Scotland, the total fall of religion may be predicted with certainty.

Twenty years before Robert Bruce was appointed to be a Miniſter in Edinburgh, the unfortunate Queen of Scotland arrived in her native country. Immediately upon her entering the palace, the * Aſſembly propoſed to deny her the exerciſe of her religion. It is not with a view of exciting reſentment againſt the Church, that the fact is mentioned in this place; for no blame can be attached to thoſe who acted upon the principles of conſcience, in an age which knew no toleration. The hiſtory by Knox is a record of the minds of the clergy on that occaſion. But it is impoſſible to read the zeal of the times without pity. The Queen, who was deprived of the religion in which ſhe had been educated; inſulted in her own palace; told, to her face, by the clergy, that ſhe was to be compelled to do what they pleaſed, as a child compels his inſane parent; traduced under the name of Jezebel in every pulpit of her kingdom—was, in reality, as much a martyr, as Wiſhart or Hamilton. While the errors of Mary are fully acknowledged, it does not appear that ſhe was ever guilty of perſecuting the Reformed Religion. It is not improbable that ſhe might have even been converted to that faith, which the imprudence of the clergy rendered ſo unlike the offſpring of mercy. The Earls of Murray, Morton, and Lennox, had the addreſs to rule the Church, which had violently dethroned, for their intereſt, its Sovereign.

Mr Knox died in the year 1572. After him, the heads of the Reformed Church were, Meſſrs Pont, Davidſon, Lawſon, Balcanqual, and Robert Craig; Robert Rollock, the firſt principal of the College of Edinburgh; Arbuthnot, principal of Aberdeen, and Smeaton of St Andrew's; and, above all, Andrew Melville, Profeſſor of Divinity in the New College of that city, with his colleague David Black. Melville was a man of the moſt violent temper, regardleſs of fear, and attached to the conſtitution of the Scotiſh church, in its utmoſt extent. He addreſſed, with equal boldneſs, the King and the meaneſt of his ſubjects. He had ſtudied abroad, and preached at Geneva, where he imbibed all the doctrines of Calvin and Beza, the latter of whom was his intimate friend. He returned to Scotland in the year 1574, after an abſence of ten years, and was appointed principal of the College of Glaſgow, by the General Aſſembly. The Regent Morton, in the year 1576, when endeavouring to introduce Epiſcopacy, offered Melville the rich parſonage of Govan, in addition to his other offices, with a view to ſecure his approbation of thoſe meaſures: but he rejected the offer with ſcorn. In a few years after, he was removed to St Andrew's, and made Profeſſor of Divinity in one of the colleges. In the aſſembly 1582, he inveighed bitterly againſt the encroachments on the liberty of the Aſſembly, made by the King and Council, and, boldly advancing to the Council table, ſigned the articles for redreſs of grievances, preſented by the Commiſſion of the Church. In the beginning of February 1584, he was ſummoned to appear before the Secret Council, for ſeditious

* Vide Knox's Hiſt. p. 286. Fol. Edit.

ſpeeches, in a faſt-day ſermon, by which he had offended the government. He appeared, denied the charge, declined the authority of any Civil Court in matters of religion, and appealed to a trial, at St Andrew's, by his brethren, and the teſtimony of his own congregation. The Univerſity ſent Mr Bruce, then a ſtudent in theology and Mr Robert Wilkie, with an atteſtation, ſigned by 30 of that body, declaring his innocence. The Chancellor Arran, raged againſt his pretended obſtinacy; but Melville, drawing a little Hebrew bible from his girdle, laid it on the council board, and, after declining the authority of the Court, boldly exclaimed, 'There are my inſtructions and warrant; ſee if any of you can controul me.' He was condemned to be impriſoned in Edinburgh Caſtle, during the King's pleaſure; but, underſtanding that he was to be ſent to Blackneſs, a Caſtle kept by Arran, his mortal enemy; while Arran's horſemen waited for him at the Weſtport, he eſcaped, and in twenty-four hours, reached Berwick. Lawſon, the ſucceſſor of Knox in the Church of Edinburgh, and his colleague Balcanqual, founded his praiſes in the pulpit, and remembered him in the public prayers, to the great pleaſure of the people, and offence of the Court.

Robert Bruce remained at St Andrew's, till the return of his preceptor Melville, who was permitted to reſume his offices in the year 1586. The Synod of Fife having excommunicated Adamſon, titular Biſhop of that city, the Biſhop retorted with a ſentence of the ſame nature againſt Melville, and his nephew. A quarrel enſued between the parties attached to the prelate and miniſters. The Melvilles were again ſentenced by the council to baniſhment, in the diſtrict of Angus and Mearns; where it was pretended they might check the Papiſts. The Dean of Faculty, and the Maſters of the College of St Andrew's, were ſent to Holyroodhouſe, to intercede for their profeſſor; and Melville, was, a ſecond time, permitted to return to his office, in which he laboured with great applauſe, during the winter of the year 1586-7. Multitudes reſorted to the diſputations of him, and his ſcholar Bruce, who now debated on the comparative merits of Preſbytery and Epiſcopacy, with ſuch abilities and energy, as ſeemed to their audience, to decide that queſtion.

James VI. was perhaps the firſt of his illuſtrious family, that aimed in a ſyſtematic manner at arbitrary power. The barons were ſtill both able and willing to inſult the Throne; but the Scotiſh church ſeems to have laboured for complete independence. On both ſides, the encroachment was great; and hence the clergy were perpetually aſſerting the liberty of the church, to which the King had conceived an averſion. It is impoſſible to defend the conduct of either party; the popular odium, at this day, lies indeed on that Prince; but, whoever examines the hiſtories of Knox and Calderwood, works compoſed by miniſters of the Church, will plainly diſcover, that its diſcipline approached to tyranny. Charles I. and his two ſucceſſors, *proſecuted* both the liberties of the Church and the people; but his father only oppoſed a hierarchy, which had nearly ſubjugated the Throne.

In the beginning of the year 1587, the unhappy Mary, Queen of Scotland, was condemned to die by the hands of the executioner. Her ſon came to the Church of St Giles, and, having obliged Cowper the miniſter, who, along with the reſt of his brethren, had refuſed to pray for her, to deſcend from the pulpit, the titular Biſhop of St Andrew's, performed that chriſtian duty. Elizabeth was the idol of the Preſbyte-

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rian Clergy, who applauded her violation of the laws of nature and nations, in the perſon of their unfortunate Sovereign. The miniſters of Edinburgh, for this uncharitable diſobedience, were committed to Blackneſs Caſtle, and the city wanted divine ſervice for a week, as neither Craig nor Duncanſon, the King's chaplains, would ſupply their place. At laſt *, the news of the 8th of February arrived from Fotheringay, and were received with joy by the miniſtry.

On the 20th of June, the Aſſembly met at Edinburgh, and Melville, the moderator, preſented to the brethren his pupil Mr Bruce. He was urged by the miniſters to accept of the paſtoral charge, in the place of Mr Lawſon, who had been appointed, by Knox, as his ſucceſſor in the year 1572; but who had been obliged, along with ſeveral others, to flee into England, for approving of † the *raid* of Ruthven. He died at London, on the 12th of October 1584. Mr Bruce declined to accept the charge *ſimpliciter*, but promiſed to preach in the city till the next ſynod, in order to try his abilities for the ſacred office. Within a few weeks after, being preſent at the adminiſtration of the ſacrament, one of the miniſters employed in the ſervice, deſired Mr Bruce to ſit by him, and, after having diſpenſed the ordinance in part, went out of the church, as if to return in a ſhort time. Inſtead of that, he ſent word to Mr Bruce, that if he did not ſerve the reſt of the tables, the work muſt ſtop. Mr Bruce, not knowing the cauſe of this, and imagining the miniſter to have been taken with a ſudden illneſs, as the eyes of all the congregation were fixed on him, and many entreated him to undertake the ſervice, proceeded to the remainder of the diſpenſation. His gifts in prayer and exhortation were ſo powerful, that the emotion of his audience was ſuch, as had never before been known in that place.

In the month of July 1587, Mr Bruce aſcended the pulpit of John Knox, the father of the Reformation in Scotland. In him, the church acquired a leader, poſſeſſed of ſplendid abilities, and knowledge of the world, a principal actor in the beſt period of her hiſtory, and a conſtant and ſtrenuous maintainer of her doctrine and diſcipline. The power and efficacy of the Holy Spirit, ſeemed to be preſent in his miniſtry. Vice ſhrunk before the authority with which he rebuked it. The people flocked to him; and the Court, naturally inclined to intereſt and pleaſure, blended reſpect with fear.

Mr Bruce, on his accepting the paſtoral charge, refuſed to receive, in the ordinary way, the impoſition of hands. That ceremony, though certainly apoſtolical, has not been conſidered by the Reformed Churches, as eſſential to ordination; and many of the early miniſters had been admitted without it. He judged the call of the people, and approbation of the miniſtry, the material parts of ordination; and as he had diſpenſed the ſacrament, he could not allow any ceremony to diſannul that action.

The General Aſſembly of the Church met at Edinburgh, on the 6th of February 1588. It was convened *extra ordinem*, in order to take into conſideration the ſtate of the country, and its dangers from the Popiſh party. The fleet of Philip II. King of Spain, had put to ſea, and threatened the liberties of the whole iſland. Mr Bruce was choſen moderator in that aſſembly, the chief buſineſs of which, was concerning Popiſh aſſociations. In the ninth

* Calderwood, p. 214.

† The *raid*, or expedition of Ruthven, was a plot of certain Lords, to carry off the King, and after having confined him amongſt themſelves, to oblige him to ratify their own meaſures. (Anno 1582.)

ninth ſeſſion, the Chancellor accuſed a miniſter of the name of Gibſon, for preaching, that the King had been the real cauſe of all the evils brought upon the church by Arran; and that, if he perſiſted in thoſe meaſures, he would be like *Jeroboam, the ſon of Nebat*, the laſt of his race. The Chancellor urged the cenſure of the church; the miniſter was appointed to ſtand trial in the 11th ſeſſion; but, failing to appear, he was judged contumacious, and ſuſpended during the pleaſure of the Court. On that night, the moderator thought he heard a voice ſaying to him, in the Latin language, 'Why haſt thou been preſent at the condemnation of my ſervant?'

The Invincible Armada of Spain, in the months of July and Auguſt, periſhed by the winds and waters on the coaſts of Britain. On the thankſgiving day, appointed for this celeſtial deliverance, Mr Bruce preached, at Edinburgh, from the 76th pſalm. The * two ſermons on this ſubject, were publiſhed in 1591, and diſplay a ſtrength of ſentiment and language ſeldom to be met with in the writers of thoſe times. The ſtyle is animated and bold, and the arguments are proper and forcible.

At this important criſis of affairs, there were three parties in Scotland. The Popiſh faction conſiſted of the Earls of Crawfurd, Huntly, Errol, and Bothwell, with their followers. The party of the Church, conſiſting of thoſe Lords, who had been baniſhed for the *Raid of Ruthven*; many of whom had acted in the Reformation, and now depended for ſupport on the Engliſh Court. With theſe, went the whole body of the leading clergy, and all that laboured for the authority of the Church. The laſt was that of the Sovereign, compoſed of the ſecret favourers of Epiſcopacy, the titular Biſhops, and the immediate ſervants of the Crown. The commiſſion of the Church was appointed at this time to meet weekly, of which Mr Bruce was a principal member. The Papiſts were proſecuted throughout the kingdom, by a regularly organized body, with the utmoſt ſeverity.

On the 17th of February 1589, the Queen of England tranſmitted to the King, the diſcovery of a conſpiracy of the Popiſh Lords, abetted by Spain. Huntly, Errol, and Bothwell, who were then at Court, were impriſoned, but with no great ſeverity. They found means of gaining the King's pardon; but the Church inſiſted on their repentance in public, which, on farther conſideration, was diſpenſed with. The King embarked at Leith on the 22d of October, for Norway, in order to meet his Queen, Anne of Denmark. At his departure, he earneſtly requeſted Mr Robert Bruce, to make himſelf acquainted with the affairs of the nation, and proceedings of the council; profeſſing, that he placed more confidence in him, and the miniſtry, than in the whole of his nobles. His Majeſty was not diſappointed in his choice, for the country never had been in greater peace, than during the whole of his abſence; though few months or weeks before paſt without murder or bloodſhed.

While the King was abſent, the Earl of Bothwell offered to Mr Bruce and Mr Robert Rollock, to make his public repentance. On Tueſday the 9th of November, in the forenoon, he humbled himſelf in the Eaſt Kirk, and in the Great Kirk in the afternoon. Robert Bruce preached a ſermon from 2 Tim. chap. 2. v. 22–26, which is printed

* Vide, Sermons by Robert Bruce, printed by Waldegrave, 1591.

printed in the collection, 1591, and abounds with good ſenſe, in pointed and elegant language. When the ſermon was ended, the Earl of Bothwell upon his knees, confeſſed his diſſolute and licentious life, and, with tears in his eyes, uttered the following words, 'I wald wiſh to God, that I might mak ſik a repentance, as mine heart craveth; and I deſire you all to pray for it.' But it was the repentance of Eſau, and ſoon effaced by greater enormities.

On the 5th of January, a falſe alarm of an invaſion by the Spaniards was ſpread through Edinburgh. The citizens wore armour in ordinary. A correſpondence between Archbiſhop Bancroft, and an Engliſh bookſeller, in Edinburgh, of the name of Norton, was detected by the clergy. It contained a ſet of curious queries, relative to the ſtate of the church and nation, which evidently ſhowed the deſign of the writer. At that time, the Puritans in England, were treated by the Queen and Convocation with great ſeverity. The Scotiſh Church was offended at theſe proceedings, which the King was in a ſhort time to direct againſt the clergy themſelves.

Mr Bruce received a letter from the King on the 19th of February 1590, in which his Majeſty profeſſed himſelf obliged to Mr Bruce while he ſhould live, for the labour he had taken in keeping his ſubjects in good order; and requeſted him to perſevere in that *battle* till his arrival, which would be 'like a thief in the night.' The letter is characteriſtic of the prolix, if not pedantic, manner of writing peculiar to James VI. Maitland, the Chancellor, added another, in which he ſignified to Mr Bruce, that his pains in compoſing differences, and obviating factious perſons, had been no ſmall occaſion of the quietneſs *in hoc quaſi interregno*, and that the King was well informed of it.

The Secret Council, on the 13th of March, at the inſtance of the Church, granted a licence to Waldegrave the printer, to print the National Covenant or Confeſſion of Faith. The King and Queen arrived on the 2d of May. She was crowned in the Abbey Church on the 17th, at which ceremony Meſſrs. Bruce, Lindſey, Balcanqual, and the Royal Chaplains were appointed to aſſiſt. On the 24th the King came to the great Church, and returned thanks to Mr Bruce, and the Clergy in general, for the religious and civil care of his kingdom, which they had taken in his abſence. The miniſters were in the height of favour, and full of hopes with regard to the extirpation of Popery and Epiſcopacy, and of a full eſtabliſhment and proviſion for the Church; hopes which were never to be accompliſhed.

On the 9th of June 1590, Robert Bruce * was contracted in marriage to Margaret, daughter of James Douglas of Parkhead, who, a few years before, had killed James Stuart Earl of Arran, the inveterate enemy of the Church. In this alliance, Sir Alexander Bruce, along with his ſon, became bound for a ſuitable proviſion to that lady during her life, out of the lands of Kinnaird, which were anew beſtowed on her huſband. This was the brighteſt period in the life of Robert Bruce, he was now high in fortune and in fame, in the confidence of his Sovereign, the Church, and the

* Original Contract, *penes* J. Bruce of Kinnaird, Eſq. This deed is ſubſcribed by Robert Bruce, miniſter of Chriſt's Evangell, and Margarite Douglas; James Douglas of Parkhead, and Marion Douglas his wife; James Douglas of Spott, and James Richardſon of Smeaton. Laſtly, by Alexander Bruce of Airth, and his Lady, Janet Livingſton.

nation.

nation. But many days of ſorrow were faſt approaching.

The National Covenant, or Confeſſion of Faith, had been ſigned by all ranks in the beginning of the year. On the 20th day of Auguſt, the King came into the General Aſſembly; and, after having promiſed full ratification of the liberties of the Church, and his concurrence for proviſion of a ſuitable ſtipend in every pariſh, he roſe, uncovered his head, and with his eyes and hands lifted up to heaven, broke out, as it were, in an extacy of thankſgiving to God, "That he was born in ſuch a time, as in the time of the light of the goſpel; and that *He* had honoured him to be King in ſuch a place, and over ſuch a kirk, the ſincereſt kirk in the world." The audience were greatly affected with this declaration of the King, and burſt into prayers for the continuance of his life and government. In the year following, Adamſon, Archbiſhop of St Andrew's, being in bad health, excommunicated, and reduced to great proverty, recanted his former opinions. He died ſoon after. He was a man of conſiderable learning, and moderate principles; but unhappy in living in an age which knew no medium, either in politics or in faith.*

On the 6th of June 1597, the King came to the Little Kirk to hear Mr Bruce's ſermon. Mr Bruce moved the queſtion, "What could the great diſobedience of the land mean now, while the King was preſent; ſeeing ſome reverence was borne to his ſhadow while he was abſent: and anſwered, that it meaned the univerſal contempt of his ſubjects." He therefore exhorted the King "to call to God, before he either ate or drank, that the Lord would give him a reſolution to execute juſtice on malefactors, altho' it ſhould be with the hazard of his life: which, if he would enterprize courageouſly, the Lord would raiſe enough to aſſiſt, and all his impediments would vaniſh away. Otherwiſe (ſaid he) you will not be ſuffered to enjoy your crown alone, but *every* man will have one."

The Parliament, on the 5th of June 1592, paſſed the long expected and concluſive act, by which Preſbytery was eſtabliſhed as the religion of Scotland. It included a ratification of the *liberties* of the Church, of her *general*, and Provincial Synods, Preſbyteries, and Seſſions, with the abrogation or explanation of all previous acts inconſiſtent with the ſame; and ordained preſentations to benefices to be directed to Preſbyteries, who were thereby impowered to collate, and put order to all eccleſiaſtical matters. Maitland, the Chancellor, promoted this ſtatute, in order to appeaſe the clergy, who threatened to proſecute him for the concern he had in the murder of the Earl of Murray, by the hands of the Earl of Huntley. The whole affairs of the Church were at that time conducted by Melvil and Bruce; and to them it is indebted for its eſtabliſhment.

(To be continued.)

* *See* a curious libel on the character of this Prelate, in Dalyell's Ancient Scotiſh Poems, Vol. II.

STRICTURES

STRICTURES ON MR LAING'S DISSERTATION ON THE POEMS OF OSSIAN.

(Continued from p. 805.)

V. *Original of the Poems*, p. 399.

WE now come to the rise and origin of the poems. Mr M'Pherson, it seems, encouraged by Wilkies' Epigoniad, &c. published the Highlander at Edinburgh in 1758, four years before the appearance of Fingal. "The discovery of an Epic poem, by the translator of Ossian, is itself the strongest proof that the author, not succeeding in poetry professedly modern, ascribed his subsequent productions to a remote antiquity, to ensure a more favourable reception, and attract the public attention to their merit. But the argument becomes *invincible*, if it shall appear that the same plot, and inflated phraseology, the same imagery and incidents are repeated and preserved in the poems of Ossian." The Highlander is a beautiful poem; and, from the stile, may be easily known to be the production of one acquainted with the original poems of Ossian, similar imagery and incidents frequently occurring, as pointed out by Mr Laing. I remember, long ago, of hearing from a gentleman, if I mistake not, mentioned in one of Mr Laing's notes, that Mr M'Pherson, on hearing that Mr Stone was collecting, began also to search after the old poems rehearsed by the Highlanders. A few fragments first collected, suggested to him the idea of writing the Highlander, which he published accordingly; and some time thereafter, having shown some translated fragments of Ossian to his friends, they prevailed on him to publish them. This publication being much approved of, he was afterwards induced to make a farther search in the Highlands, when discovering a great many more, he was enabled thereby to publish a very considerable collection. This history I then believed, and from any thing Mr Laing has said, I have no reason to doubt of it now. Dr Smith has saved many more of these poems from oblivion; and were we to believe Mr Laing, they, too, must have been forged, to corroborate the forgeries of M'Pherson.

As to what is said of the translator's obscure and indigent situation, &c. (p. 407.) It seems rather the overflowing of a rancorous heart than an argument. What may have raised his fury against Mr M'Pherson, I know not, neither do I suppose he knows himself,—

> Non amo te Bithyne, nec possum dicere *quare*;
> Hoc tantum possum dicere, *non amo te*.

MR LAING next adduces "Fingal, as already sketched out from the Irish ballads, and traditions of his battles with Magnus and others. That many of Ossian's poems may have reached Ireland, no body can deny; but that Fingal was first sketched out there, is not so probable. The very name Fingal, or Fion-gael, *i. e.* Fion the *Caledonian*, makes

makes againſt it. Thus, in the *Tiomna Ghuill* of Smith, he is called Fionn-Ghael to diſtinguiſh his country. We have *Fingal* in *Barbour's Bruce*, written 500 years ago. Boethius calls him "Finnanum filium Coeli, Fyn Mac Coul vulgari vocabulo, *Scotici ſanguinis*. In an Iriſh poem quoted by Mr M'Pherſon in Cathloda, his father is called *Comhal na h'Albin*, or Comhal of Albion; and in another poem, part of the original of which is given in a note on Temora, Cairbar threatens to hunt on the hills of Albion, and carry the ſpoil to Ireland; and Oſcar replies, that next day he would carry the ſpoils of Ireland into Albion. Neither has Mr Laing ſaid that M'Pherſon went to Ireland, to pick up fragments; but that two years "after his retreat to the Highlands, the poems of Oſſian were prepared for the preſs," ſo the original muſt truly have been found in Scotland; and that they were Gaelic poems, not Iriſh, we may gueſs from Laing's note, (p. 393.) where he ſays, "That there are ſome MS. of antiquity in the Highlands, I have no doubt, but theſe are evidently Iriſh, as the characters are neither *familiar to the Highlanders*, nor *underſtood by their beſt ſcholars*."

As to the criticiſms in note, (p. 407.) ſome of them are not worthy of notice.—Others prove that M'Pherſon muſt have tranſlated from originals, as he copies incidents and expreſſions, which, had he been fabricator, he never would have done. It is alſo evident, from what is ſaid in the note, and from what we obſerve throughout M'Pherſon and Smith's collections, that there were various oral rehearſals and different readings of the old poems, both in Scotland and Ireland: In like manner the Scots and Engliſh editions of Chevy Chace differ materially, as well as ſome other ballads noticed by Dr Piercy. As a man of taſte, Mr M'Pherſon would no doubt chuſe the beſt edition; and when he found a good fragment, he might weave it in with Fingal or Temora; beſides, 'tis not impoſſible that he may have helped the language at times, and gloſſed over ridiculous incidents. As to the Maid of Craca, "the *only fragment*, ſays Mr Laing, *for which there is the leaſt authority*," but which, he ſays, differs from the Iriſh one, the probability is, that M'Pherſon found out a better edition than the one imported to Ireland, which might be corrupted by Iriſh bards; and Caledonic names of places tranſpoſed into thoſe of their own country. It will be noticed, however, that the Iriſh poems were hardly ever heard of, till after M'Pherſon's were publiſhed.

VI. We now come to *Imitation*, (p. 409.) to which I have already ſpoken in the beginning. Imitations have often been dreamed by critics, where none were intended. The Spectator diſcovers a great ſimilarity between Virgil's Æneid and Chevy Chace, although every body muſt ſee that, where circumſtances and incidents are alike, the relation of them falls to be ſimilar. Lord Piercy's ſpeech over Douglas, is compared to that of Æneas over Lauſus, when it may be equally compared to David's Lamentation over Saul and Jonathan. Men of genius in every age and clime, when painting from nature, muſt uſe ſimilar ideas, and in deſcribing a warhorſe, although entirely ignorant of Job, may ſpeak a ſimilar language. Thus we ſee Heſiod and Oſſian ſpeaking alike of the plaintive cry of the crane before a ſtorm, and both mentioning the cuckoo of the of the Spring. A late Anti-jacobin Review has noticed the great ſimilarity between Bruger and Burns, and adduced ſtanzas ſo like, that we can ſcarcely help thinking that the

one

one had copied from the other; yet, 'tis morally certain, that not one of them knows of the others writings. The idea of the hawks of heaven feasting on the slain, would as naturally occur to Ossian as to Lodbock; and female-beauty be equally admired by Solomon, Ossian, Tibullus, and Milton. In every nation where round shields were used, their poets would naturally compare the moon to a shield, and a shield to the moon. In short, were comparisons to detect imitations, we would have critics to assert, that the 4th Eclogue of Virgil was mostly borrowed from the 11th chapter of Isaiah.

I find nothing unanswered till we come to p. 420, and 421, where the following quotation is given from Ossian: "The people are like the *waves of Ocean*, like the *leaves of woody* Morven, they pass away in rustling blast, and other leaves lift their green heads." Now, although similar ideas may strike Homer, Horace, or any other bard, yet there is such a sameness in Horace

——————————Haeres
Haeredem alterius, velut *unda supervenit undam*;
Ut *sylva* foliis pronos mutantur in annos
Prima cadunt.

That I am almost tempted to think, Mr M'Pherson had this passage in view at translating, although it may truly be otherwise. As to Cuthulin reclining, "under Tura's wall nine centuries before towers or castles were erected in Ireland," I may only answer, that a *wall* may be composed of turf or wood, as well as of stone.

What is said about the tomb of Cairbar and Brassolis, (p. 424.) is pretty strong evidence of some little freedom taken by Mr M'Pherson in translating, although we can say but little till we see the originals. The yew was not then a funeral plant, nor did they bury in church-yards. Yews, in a country where indigenous, might no doubt spring up upon graves, especially the *Iubhar-bienne* or Juniper, which rises more rapidly from the seed, and which I take to be the yew here.

The courtship of Evirallin, (p. 427.) he says, is taken from an original Irish ballad, part of which he quotes, and contrasts with Ossian. But it has already been noticed, that that there are a variety of editions of the poems, some of them very incorrect; but whether this is the case with the present, or that M'Pherson embellished his translation, I cannot with certainty say, though I am rather inclined to think the Irish ballad is an incorrect edition. The same may be said as to the Irish ballad of St Patrick and Ossian: It seems, a late composition, at first, perhaps, given from a treacherous memory, after hearing some of Ossian's repeated. The like appears to be the case with the other Irish ballads mentioned. We find from Dr Smith, that Ossian's poems have been much adulterated by later bards or repeaters, and some of them interspersed with profaic tales. Of Diarmid, he says, the common editions are absurd and extravagant. The death of Diarmid, in the one edited by himself, I think is little better: Of which, he says, in a note, "Since the above was written, a gentleman of my acquaintance, (Dr L. Campbell,) told me, that he had lately the curiosity to call, into his room, an old highlander, who could repeat a number of Ossian's poems; and read to him the translation of this poem, to show how it corresponded with his recital. He was perfectly satisfied with the correspondence till the Doctor came to the passage relating to Diarmid's death, when the senachie cried out, *that there the translator was wrong*, and gave his own edition of the passage, which I have not yet

had an opportunity of procuring." In a note upon Cathula, Dr Smith furniſhes us with an edition of the Maid of Craca, as he ſays, perhaps, not the leaſt correct, but which differs a little from M'Pherſon's. Indeed he has given us various readings of other poems, ſo that thoſe in Mr Laing's hands, may be ſome of the mutilated and abſurd pieces of Urſgeuls, or late rehearſers of Oſſian's poetry, mentioned both by M'Pherſon and Smith.

VII. We now come to the ſpecimens of the Erſe original, (p. 431.); and he premiſes, "That the authenticity of Oſſian depends on an hiſtorical theory, of which the poems are inverſely the *ſole proof*. The ancient Caledonians, whether Scots or Picts, were aboriginal Gaels, who retiring northwards from the Cimbric Celts and Belgae, peopled Scotland and Ireland ſucceſſively, and whoſe legitimate deſcendants, the preſent Highlanders, ſecured by their mountains from an intercourſe either with the Saxons or Danes, inſtead of being a recent Iriſh colony, have preſerved their primitive language and poetry upwards of fifteen centuries pure and unmixed." Now that the poems of Oſſian are inverſely not the ſole proof, is evident from what Mr Laing himſelf has ſaid in a note, (p. 386, viz.) that "Aboriginal Gaelic names of mountains are preſerved in Wales," which is certainly another inverſe proof. The learned Sir James Ware, too ſhrewd to follow the Iriſh fabuliſts, obſerves, (Antiq. Hib. c. 2. "As to the firſt inhabitants of Ireland, their opinion ſeems to me the moſt ſatisfactory who deduce them from Britain, by reaſon of its vicinity and the eaſineſs of its paſſage, as alſo from the conformity of their language." Camden ſays much the ſame. (Gibſon's Ed. col. 966.)—Sir W. Temple (Introd. p. 23.,) and Sir W. Petty (Polit. Anat. p. 101.) Lhuyd in Welſh preface ſays, "Nor was it only N. Britain that the Guydhalians [Gael-daoine, or Caledonians,] have in the moſt ancient time inhabited, but alſo in England and Wales; whether before our time, or co-temporary with us, or both, is what cannot be determined. But to me, it ſeems moſt probable, that they were here before our coming into the iſland, and that our anceſtors did, from time to time, force them northward; and that from Kintire, Galloway, and the Iſle of Man, they paſſed over into Ireland."—Rowland's Mona Antiqua, (p. 342.) and Lhuyd, mention ſeveral places in Wales bearing Gaelic names; and the latter, in his MS. additions to Cambden, article *Caernarvonshire*, obſerves, that it is current among *them* and the inhabitants of the mountainous part of Brecknock and Radnor, that the Hibernians or Guidhelians anciently poſſeſſed theſe countries. See alſo Lhuyd's Adverſaria adjected to Baxter's gloſſary.

May not all this be farther vouched from hiſtory. In Cæſar's days, the Belgæ only poſſeſſed the ſouthern *coast*, and the Caledonian wood, into which, if we believe Florus, (lib. 3. cap. 10.) Cæſar chaced the Britons, was not far to the northward of London. In Pliny's time, however, the Caledonians ſeem to have retreated, and the Caledonian wood mentioned by him, (Lib. 4. c. 16.) was, as Whitaker thinks, in Lincolnſhire or its neighbourhood; and in the days of Agricola, the Caledonians were found ſtill farther to the northward.—Sir Wm. Petty, (*ut ſupra*,) thinks Ireland was planted in Cæſar's time * from Britain, as navigation was but ill underſtood before it: That Carrick-Fergus may always be ſeen from Scot-

* This probable, from what Tacitus ſays, that in his time a ſingle legion, with a few auxiliaries, would have maſtered all Ireland.

land,

land, and a ſmall boat may row over in three or four hours: "That the country about Carrick-Fergus is far better than that of Scotland oppoſite: That the chief biſhop-ſeat of Ireland, and probably the *firſt*, is near thoſe parts, are all notorious facts: From all which, it is probable, that Ireland was firſt peopled from Scotland." Here then, are farther proofs of the Oſſian theory, deduced from hiſtory, reaſon, and common ſenſe.

But then, ſays Mr Laing, (p. 431) "It appears from inſpecting their vocabulary, that the Iriſh is a mixt language, of which a large part is derived from the Saxon or Latin, through the medium of the prieſts. I acknowledge that the Teutonic was partly introduced by the Belgae, who purſued the Gallic Celts into Ireland, whom they had expelled from England, and incorporated at length with the people they ſubdued. An admiſſion ſo repugnant to the authenticity of Oſſian, which diſclaims the migration or origin of the Highlanders from Ireland, can avail the tranſlator nothing; but the Iriſh, it is ſaid, is the primitive, and was once the univerſal, language of the earth." That the Gaelic exhibits words ſimilar to the Saxon, Latin, and other tongues, is not denied; and if this circumſtance makes it a mixed language, all languages on earth are mixed. The linguiſt knows, that there is no language hitherto known, but what has ſome words ſimilar to another; and that the words *mamv*, *ſack*, *cat*, *vir*, are to be traced in almoſt every language. The Gothic nations, as conquering and incorporating with the Celts of the continent, would naturally pick up ſome of their words, and *vice verſa*—hence a ſimilarity between them. Now, admitting all this, and even that the Belgae followed the Gael into Ireland, ſtill we have nothing repugnant to the authenticity of Oſſian. But how does Mr Laing learn that the Belgae drove the Celts to Ireland, that they might poſſeſs England alone, and yet—wonderful, they no ſooner had done ſo, than they followed them to Ireland, and incorporated with the very people they drove out of England. The Celts could more eaſily have come to Scotland, than to *ſhip* themſelves over a wide channel from St David's; beſides, all this happened long previous to St Patrick's days; and Mr Laing has remarked in two or three places, the improbability of the Iriſh hiſtory before his time. As to the Iriſh being the primitive and the univerſal language of the earth, I can ſay nothing with certainty on the ſubject. The learned know, however, that was once the language of the great bulk of Europe. As to *a large part* of it being from the *Saxon*. In the firſt place, it is falſe, as to *a large part*. Secondly, each nation might pick up ſome words from the other at an early period; and when the Saxons afterwards ſettled in Britain, it is preſumable that the Britons being long under the Romans and the moſt learned, might firſt have taught them the uſe of letters, and ſo naturally communicated at the ſame time ſome of their words: That they had Scots and Iriſh prieſts among them, is alſo aſcertained by Bede, and the introduction of ſome Gaelic words, would be the natural conſequence.

He ſays in a note, (p. 432.) that the ſmall number of Highlanders at the preſent day, refutes the idea that Ireland was peopled from Kintire, rather than from the Engliſh coaſt. How he comes to particulariſe Kintire, while Port Patrick and the Galloway coaſt was more in the way of the Celts, I know not. Why confine the Gael to the Highlands? The whole of Britain, in Cæſar's

Cæſar's time, was filled with Celts, excepting along the coaſt oppoſite to Belgium; and ſo late as Major's days, the half of Scotland ſpoke the Gaelic, (Lib. 1. cap. 8.) Neither can he draw any argument from the ſmall number of Highlanders at this day. Let him look back to the days of Tacitus and of Severus, and ſee how powerful the Caledonians then were.

In the ſame note, (p. 432.) he ſubſumes the ancient account of the Gauls, and makes the Belgae, Germans. The Belgae Celts and Acquitani differed in language, or rather in *dialect*, as Strabo tells us; that this was only in dialect as to the Belgae is evident from Cæſar, who ſays that *moſt*, not all of them, came from among the Germans, or at leaſt from beyond the Rhine, "Rhenumque *antiquitus* tranſductos," ſo being *long* incorporated with the Celts, they had ſo far adopted their language as to differ only in dialect.

He denies that the Erſe language, (p. 432.) was that of Scotland in the days of Malcolm III. although the nick-name given to him by his ſubjects was pure Gaelic, *Ceau-more*. Turgot ſays, in his life of Margaret, that the king was obliged to be her interpreter in a grand council of the nation. The author was contemporary with Malcolm, and ſpeaking of the king, ſays, "Qui quoniam perfecti *Angloreum linguam* atque ut *propriam* noverat, vigilantiſſimus in hoc concilio *utriuſque* partis interpres extiterat." This is tranſlated or gloſſed over by Laing in the following words: "The King, in a national council, acted as interpreter between the *Scotiſh prieſts* and the *Queen*" adding, to aid the falſehood, that the Culdees were generally Iriſh prieſts. Now, there is not a ſingle word of *prieſts* in the original!—At no period, but the one mentioned, do we hear of Malcolm as an interpreter; the Queen had newly come from England, where ſhe had lived for ten years.—She knew nothing of Gaelic or Scots, while he, from a long reſidence in England, could ſpeak the Saxon, as Turgot ſays, as well as his own language. Beſides Major, (Lib. iii. cap. 5.) when he mentions the circumſtance of Edgar Atheling and his ſiſter's landing, ſays, that Malcolm, "Eos Anglos intelligens, ad naves deſcendit; *Anglica, ut ſua lingua* utabatur, quo in illa tempeſtate apud Scotos erat *rara*." Mr Laing, who ſeems enamoured of deceit, inſtead of tranſcribing Turgot's words, tranſcribes thoſe of his late anonymous abridger, edited by Surius, wherein *idioma* is put for *lingua*, but this deſerves no notice, ſeeing Turgot was contemporary with Malcolm; beſides, Surius himſelf ſays of the abridgement, "ſtylam in gratiam lectoris nonnihil elimavimus." So we know not whether to impute Idioma to Turgot's abridger, or to his editor.

It is more than probable that Malcolm and his Queen, with the ſeveral refugees from England, firſt, introduced the Engliſh language then only in part known to Malcolm's ſubjects of Northumberland, Cumberland, and Weſtmoreland; and that it ſoon became the Court language appears from *Ardchonnechan*, the Gaelic name of the place where Margaret landed, getting ſoon after the name of the Queen's Ferry. If the hiſtory of St Regulus was written, as was thought, in 1140, then ſo old appears the name of Queen's Ferry. By the bye, this hiſtory which we have in Pinkerton's appendix to vol. i. ſupplies us with ſeveral names of places in Fife that are pure Gaelic, the undoubted language of the Picts. It will alſo be noticed, that in the author's time, though the Engliſh was the court language, the Gaelic was ſtill that of the vulgar: Thus after mentioning Fothet

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as Scotorum Epiſcopus, he adds, "ſic et *nunc quoque* in vulgari et *communi locatione Escop Alban*, (*i. e.* Epiſcop. Albaniæ appellantur." It ſeems, however, that in David's time, Engliſh words were creeping more into uſe, as in his charter to the Abbacy of Dunfermline, among many Gaelic words, we have alſo the word ſhirum or ſhire, and ſmithtun, undoubtedly Engliſh. We have alſo *Vuyet*, *Albus*, as a witneſs, by which I think one White an Engliſhman is meant. Indeed we learn from Leſlie and others, that in Malcolm's reign, a great number of Engliſh families came along with him; many afterwards took refuge here from the Conqueror, and many more in after reigns *. Our kings alſo held Cumberland and other parts in England, hence, among others, a charter of Malcolm IV. in chartulary of Glaſgow, is addreſſed, "Francis (Normans), et Anglis (Northumbreans, &c.) Scotis, Wallenſibus (Cumberland people), and Gavelenſibus (Galloway men.") From Joſcelin's life of St Mungo or St Kentigern, it appears that in the author's time, *anno* 1180, the Gaelic was ſtill well underſtood at Glaſgow, as in the Prologus, he mentions an old life of St Kentlegern in that language, "Codiculum autem alium ſtilo Scotico dictatum reperi;" and in his life of the Saint, he makes Servanus the Pictiſh ſaint of Culroſs in Fife, ſpeak Gaelic, by calling St Mungo "Kyen-Tyern quod interpretatur capitalis dominus." Holyroodhouſe is a tranſlation of Domus Sancti crucis, at any rate a late word, and may be Engliſh. Dryburgh and Newbattle, from whence derived I know not. If Anglo-Saxon, the meaning is rather ridiculous. As to the Welſh words he mentions in the lowlands, all of them are Gaelic excepting *Caer*, a word more uſed by the Welſh. It is probable the word Caer was originally the Gaelic *Carn*, as in Carnwath, Carntyne, Carnbee: nor is it improbable that a few Belgic ſettlers may have introduced it in the time of the Romans, as in Carlaverock.

We now leave the note, (p. 434.) and return to the text. "Each word, (ſays he,) in the poems of an obvious and late derivation from the Saxon, Greek, and Latin, will be vindicated as derived by thoſe languages from the Celtic tongue.—They who maintain that the Greek Tyrannus and the Latin Rex from Rego, were adopted from *Tiarna*, and *Righ* a king, may believe that dux and comes are derived from Duke and Count." I mean not to defend the primitivity of the Gaelic tongue, as I can only ſpeak conjecturely upon it and without evidence. Certain I am, however, that there are many words in the Gaelic ſimilar to the Greek and Latin; but whether the latter originally derived them from the former, or the former from the latter, or both from one original, I cannot pretend to ſay. One ſource from which the Gaels may have derived their Greek words, may be found in Marcellinus, Lib. xv. cap. 9. From which it appears very probable, that many Greeks at an early period mixed with the Gauls, previous to the Phocean colony of Marſeilles. Indeed, the early Greeks were well acquainted with navigation *, and formed ſettlements all

* Indeed R. Verſtigan aſſerts, that on the Norman invaſion, and inſolence to the Engliſh nobility, many of them fled to Scotland, and firſt introduced the Engliſh tongue.

* Dr M'Pherſon laughs with Strabo at the account of Thule by Pytheas of Marſeilles, a place ſix days ſail from Britain, in the ſkirts of the frozen ocean, neither earth, ſea, nor air, but ſomething like a compoſition of all of them,

all around the Euxene, and even the Palus Mæotis, among the Sythae and Sarmatae, and alſo among the Gætae and other Thracian nations, among whom the Gauls had alſo made ſome ſettlements. Nay, Tacitus talks of Greek inſcriptions in Lower Germany, and Richard of one in Caledonia.

Neither are we at a loſs as to the Latin words in the Gaelic tongue, we can eaſily account for words of eccleſiaſtical origin, and for others intermixed with the Welſh, nay, even with that of the Gaelic, were it not that the Iriſh uſe the ſame words. I am therefore apt to believe with Mr M'Pherſon, that the Umbri, who were Gauls, were the anceſtors of the Tuſcans and Sabines, and in part of the Romans, and hence, Gaelic words in the Latin. We know that latterly they borrowed many Gaelic words, and many more may have been borrowed in their earlier connection with the Gauls. Beſides Plutarch tell us *in Mario*, that at an early period, the Celtæ had expelled the Tyrhani, and poſſeſſed themſelves of the beſt part of Italy, and ſo might introduce Celtic words.

The affinity of the Gaelic with the Saxon and Teutonic is eaſily underſtood. Moſt of Europe from the Celtica Lytarmis or promontory at the mouth of the Obey to the ſtraits of Gades, and eaſtward from the ocean to the Euxine was formerly poſſeſſed by the Hyperborei, Celtae, and Cimbri—All Celtic people branched out into various tribes and dialects. Some of the Sarmatæ their neighbours, originally a Scythic or Tartarian race *, having on or about the retreat of the Cimbri. Teutones, &c. to the ſouthward, ſeized upon their poſſeſſions, thereafter gradually ſpread themſelves over Scandinavia and Germany, creating a mixed people, and as it were a new race, ſpeaking for a time a language neither Celtic nor Sarmatic, now known by that of Gothic or Teutonic. In the days of Tacitus, the only remains of the proper Celts were the Helvetii, Boii, Ubii, Gothini, Aeſtii, and ſome others. And in the neighbourhood of Gaul, the invaders were ſo far incorporated with the Gauls as to have the name of *Germani* given them by the Romans, ſays Strabo, as if *brothers* to the Gauls.

Mr Laing offers two obſervations, (p. 433.) "The firſt, that as the Celts have peculiar names for the objects of nature, while the terms of art or abſtract ideas are the ſame with the Latin, we muſt conclude, that the latter inſtead of being derived by the Romans from a barbarous people, were adopted by the Celtæ from the Latin; and adduces *ceann*, head; *lamh*, hand; *grian*, ſun; *gealach*, moon; *carraig*, rock, which have no affinity to other languages;

them, ſomewhat like the lungs of the ſea. This account ſeems greatly caricatured by Strabo; yet 'tis very ſingular that a late traveller ſpeaks ſomething like it. *W Barrent*, Harris's Col. vol. i. p. 553, ſays, he and his crew went upon a field of ice near N. Zembla, much wondering at the ſtrangeneſs of it; on the top it was *full of earth*, and not like the other ice, being of a perfect azure colour like to the ſky, which cauſed great contention among us, ſome ſaying it was ice, others *frozen land*. It was cloſe to the ground in 18 fathoms water. It is probable ſomething of this kind occaſioned the remarks of Pytheas.

* Mr Laing will no doubt carp at my calling the Scythae Tartars, which Pinkerton abſolutely denies. I beg therefore to quote moſt convincing authority for what I have ſaid. Marcellinus in deſcribing the Euxine ſea, compares it to a Sythian bow, which he deſcribes, "Cum *arcus omnium gentium* flexis curr entur hastilibus, Scythici *toti* vel Parthici circumductis utrimque introrſus pandis et patulis cornibus," (lib. 22. cap. 8.) Now, this is no other than the bow of the ancient and modern Tartars, as may be ſeen in every muſeum.

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and then he adduces *loobhar*, a book; *litir*, a letter; *leagham*, to read; and *sgriobam*, to write, (from liber, libera, lego, ſcribo,) to diſprove the early pretenſions of the Iriſh to letters." The obſervation is juſt, and the conſequences drawn very natural. Carraig, however, is alſo a Welſh word, from whence the Engliſh have derived their *crag*, I believe uſed in no other dialect of the Gothic. As to the derivative words, we may notice that *leabhar*, a book, comes from the Gaelic; *leabham*, to read, not *leabham*, as he writes it, to appear liker *legere*. *Litir*, may, for ought I know, be derived from *litera*, and introduced by prieſts; but ſcriobham, to write, comes not from *scribere*, but from *scriob*, a ſcratch, and ſcriobam to ſcratch, the firſt writings being naturally ſcratchings on a wall, ſtone, or ſlate.

The ſecond obſervation is, "That terms common to the Celtic and Saxon muſt be derived from the Teutonic, if diſcovered among theſe nothern nations, who *had no intercourse with the Gael, whom they expelled or confined to the west of Europe.*" From what I have ſaid, and from what Mr Laing, (though cautious in his expreſſions,) here ſays, it is evident that the Gothic tongue muſt be intermixed with Celtic. France, Italy, and Spain derive many of the Latin words incorporated with their language from the old romanized inhabitants, *the conquered.* Where then can be a doubt of Germany and Scandinavia having in like manner Gaelic or Celtic words in their language. Lhuyd, (p. 32.) tells us, that there are a great many Gothic and Teutonic words in the Welſh, Armoric, and Corniſh, as is evident from Mannoir's Vocabulary, which, as there were three different migrations from Britain to Armorica, *all before the coming of the* Saxons, ſhows the words *not to be borrowed* from them. Now this muſt either be owing to the event mentioned by Mr Laing, or that both people drew their language from one and the ſame fount, as has been the opinion of many, and not without reaſon.

(*To be Continued.*)

To the Editor of the Scots Magazine.

Sir,

IN your Magazine for May, you did me the honour of inſerting an Eſſay of mine, on an Eſtabliſhed Religion. And in your laſt Number, that paper has been brought under review, by "A Diſſenter." With your permiſſion I ſhall conſider his arguments, under the two heads, to which it appears to me they may be reduced, firſt, That a National Eſtabliſhment, ſuch as is the object of that Eſſay to vindicate, is *neceſſarily* adverſe to that freedom of opinion, and of diſcuſſion, which is eſſential to happineſs, and to truth; and ſecondly, That it *neceſſarily* debaſes the mind of the teacher, rendering him credulous, unprincipled, and hypocritical.

Much has been written upon liberty, as well religious as civil. The ſubject is naturally elevating, it has rouſed and employed the moſt vigorous talents; and I certainly will

will no farther enter upon it, than is neceſſary to elucidate my argument, and place it upon that liberal footing, upon which alone I am anxious it ſhould ſtand.

Upon this head my opponent has reaſoned, as if my argument was hoſtile to liberty of opinion; as if it encroached upon the free exerciſe of reaſon, and menaced that ſublime privilege of the ſoul, to hold converſe with its Maker. That it does not warrant ſuch an interpretation, that it does not inculcate a ſcheme *neceſſarily* productive of ſuch effects, will, I think, be ſufficiently apparent, to any one who gives himſelf the trouble candidly to appreciate it. If I have vindicated the utility of a National Church, I have uſed no prieſtly art to veil the abuſes of its authority. The principles I have advanced are equally adverſe to bigotry and intolerance, and whilſt they ſupport the legitimate rights of government, they are not at war with the ſentiment of the poet, that

> "Yielded reaſon ſpeaks the ſoul a ſlave."

That reaſon is the only weapon, with which error ought to be combated, is my firm conviction; and if church and ſtate have ſometimes combined in an unlawful warfare againſt opinion, I have declared ſuch meaſures to be "Violations of the ligitimate ends of an Eſtabliſhment;" to be foreign to its nature, which is moral inſtruction; and perfectly unneceſſary either to its efficacy or ſupport. It did not fall within the view of my Eſſay, to vindicate *exiſting* eſtabliſhments, in all the plenitude of their powers. And my opponent has wonderfully miſtaken its import in maintaining that the inſtitution which it recommends, is ſubverſive of the fundamendal right of an intelligent being, to regulate his religious belief, and to enjoy its profeſſion, when conſiſtent with order, without interruption or controul. Over this right, no government has command, becauſe its exerciſe is not injurious to any right of another, and becauſe no human power can deprive man of the moral attributes of his nature.

These I conſider as fundamental principles, and if it had been clearly made out by my opponent, that they are inconſiſtent with the opinion I have advanced regarding an Eſtabliſhed Church, I ſhould not have reſumed my pen in ſupport of a doctrine condemned by the moſt forcible deductions of reaſon. But where, let me aſk, does this inconſiſtency appear? Is it merely becauſe I maintain the right of government, to eſtabliſh and ſupport public teachers of religion and morality? Does it thence *neceſſarily* follow, or have I any where advanced, that government has a right to controul, or civilly diſqualify thoſe, who do not liſten to the eſtabliſhed teachers, or ſubmit to their regulations? No ſuch inference can fairly be made, and I readily admit, that government has no right to decree articles of faith, or frame a religious *creed*, as it has to decree and frame *laws*, to which univerſal obedience is to be enforced. Nor does this conceſſion preclude me from ſupporting the right of government, derived from its nature and end, to eſtabliſh and maintain public teachers, not of any creed emanating from a legiſlative aſſembly, but of that religion or creed, to which the majority profeſs their adherence; in which they find their hopes and their fears; and by which alone, the national mind can be influenced to moral rectitude of conduct. The illuſtrious Vattel, if I recollect well, places this argument in a clear light, but as I have not, at preſent, acceſs

acceſs to his work I can only refer to the chapter "On Religion," in his well known treatiſe on the Law of Nations.

Thus far do I aſſert the rights of government in matters of religion. Againſt all thoſe abuſes by which error is canonized, my proteſt has already been entered. That there may be an eſtabliſhed clergy, without any violation of liberty, without any preference obnoxious to reaſon, has, in my apprehenſion, been fully made out. And, that government ought to eſtabliſh ſuch an inſtitution, appears to me to reſult from that definition of its duties which my opponent has laid down, "The way in which government ought to operate," ſays he, "is by the prevention of evil." Now, there is no propoſition more generally admitted in the reaſonings of the moraliſt, than that the moſt efficacious method of preventing thoſe numerous evils, which diſorder ſociety, and embitter the lot of man, is inſtruction in the duties of morality. As, therefore, the end of government is "the prevention of evil," and as this end can only be accompliſhed by moral inſtruction, it neceſſarily follows, that government ought to purſue theſe ends, by means at once direct and effectual.

There is, therefore, an evident utility, of a moral and political nature, in the ſupport of an inſtitution, whoſe aim is the inſtruction of the public, recommended by motives the moſt powerful and commanding, with which the mind can be impreſſed. And, if we are to condemn thoſe ſyſtems of modern legiſlation, in which religious inſtruction is made an object of government, what muſt we think of the lawgivers of antiquity, who, with ſimilar views, made the fine arts an object of ſtate; and, perceiving the influence of muſic upon manners, employed themſelves in regulating by law the notes of the Athara.

My opponent has waſted much argument to prove, that a National Eſtabliſhment muſt *neceſſarily degrade* the character of the teacher, by rendering him unprincipled and hypocritical. I am not fond of arguments *a priori*, to eſtabliſh *facts*; and his reaſoning would have been more acceptable, and more to the purpoſe, had he employed his pen to ſhow, how the paſtor may preſerve dignity and purity of character, and become poſſeſſed of that knowledge, which his functions require, without the ſupport of government. My opponent indeed refers to the United States of America, where, ſays he, "I ſee religion flouriſhing in its moſt genuine ſplendour," without an eſtabliſhed clergy. I wiſh much he had produced his authorities; for not having, at preſent, acceſs to the ſources from whence this information muſt be drawn, it is not in my power to aſcertain how far it is correct. My memory, however, certainly deceives me, if recent travellers give it the ſanction of their report; for I can recollect inſtances in their narratives, where churches have been converted into barns and ware-houſes *. And this appears to be a very equivocal indication indeed, of the "*genuine ſplendour of religion.*" Great ſimplicity of manners, and little refinement in the luxurious arts, muſt prevail in that State, where the miniſters of religion enjoy that reſpectability, which the nature and dignity of their ſacred functions require, without the interpoſition of government. Upon government, therefore, when ſociety is far advanced in refinement, much in this caſe depends; and that, notwithſtanding the aſſertion

* Wild's Travels in America.

of my opponent, that Chriſtianity owed its progreſs to "the *oppoſition* of governments and tyrants." I am not inclined to enter into this queſtion; nor am I qualified to enlarge upon it, being only ſo far acquainted with the hiſtory of the Church, as to enable me to wiſh with Bacon, "That the virtue and ſincerity of it, were according to the maſs and quantity †." I ſhall only ſtate, that we are far removed from the miraculous ages, and that it appears to me, the cauſe of religion will be moſt effectually ſerved, by protecting its miniſters.

It is only by means of an eſtabliſhment, that ſufficient inducements can be held out, for men of talents to embark in the clerical profeſſion. Profeſſions are eſtimated by their advantages, and they will be ſought after, in proportion to their reſpectability. But what inducements has the divine, without the ſupport of the State, to devote his days to the ſtudy and labours of a profeſſion, which the vices of mankind render odious to them. He, whoſe employment is the reformation of ſociety, muſt, of all others, be independent. This is neceſſary, to give to his inſtructions that force, dignity and effect, which their importance require. It is neceſſary, to give him that ſerenity and confidence, with which, in this miniſtry of virtue, the vigorous exerciſe of his powers is alone compatible.

That theſe advantages can be attained, without the ſupport of government, to me appears improbable indeed. In a luxurious age eſpecially, is it at all likely, that the wealthy, the patrons of folly and extravagance—that they will voluntarily provide cenſors of their conduct, and render men reſpectable and independent, who are to ſtigmatiſe their favourite occupations; and ſubject their follies and vices to the ſtern reproof of a pure and ſublime morality? Deprived of the countenance of that claſs, whoſe morals, from the contagion of example, are the moſt important to ſociety; the preacher muſt take refuge with the vulgar; contaminate the dignity of his occupations, by this unnatural alliance; become the object of eleemoſynary donations, and obtain the little importance which he enjoys, by kindling the flame of enthuſiaſm, or fanatic zeal.

Hypocrisy, ſays the Diſſenter, is the vice of eſtabliſhments. But where, let me aſk, not the Diſſenter, but the philoſopher, who has made human nature his ſtudy, where is this vile affectation of virtue moſt likely to be found? Not in him, ſurely, who profeſſes the religion of his country, but in the zealous ſectary, who, to attract the admiration of the multitude, affects a more guarded deportment, and a ſuperior ſanctity. Such men are diſtinguiſhed by a religious grimace, foreign to human nature, and therefore juſtly ſuſpected. *Occultior, non melior*, were the words of Tacitus, in comparing Pompey with Cæſar; and the obſervation may be ſafely applied to thoſe Diſſenters, who hold an eſtabliſhment neceſſarily incompatible with thoſe virtues which they arrogantly appropriate to themſelves. The arguments, by which my opponent labours to prove that hypocriſy and want of principle are of the eſſence of an eſtabliſhment, appear to me weak indeed. They are, too, of that acrimonious quality, which made Dryden aſſert, "That ſectaries were born with teeth, foul-mouthed, and ſcurrilous from their infancy *." He repreſents the eſtabliſhed teach-

† Advan. of Learning.

* Religio Laici. Prof.

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er, as preaching what he believes to be falſe or unintelligible, becauſe he is *paid*; and he gravely aſſerts, that becauſe there are a number of creeds, profeſſed by different eſtabliſhments, which cannot all be true; the man who embraces "*any one in whole*," muſt be diſhoneſt in his heart, and incapable of teaching thoſe virtues to others, which he cannot himſelf poſſeſs. I wiſh much this gentleman had furniſhed us with his definition of a creed; or with an index *expurgatorius* of thoſe *neceſſarily* productive of this baneful hypocriſy. Does not the Diſſenter profeſs a creed? And is there leſs variety of them among that multiplicity of ſects, thoſe genera and ſpecies, which, to uſe a phraſe of Mr Burke's, "beautify the *hortus ficus* of diſſent."

By a creed, I underſtand certain articles of religious belief; and, provided no man is compelled in his choice, I ſee no reaſon to brand him with the imputation of hypocriſy, who adopts or teaches one in preference to another. That more regard were paid to unity of religion, and that national creeds had a view to that ſalutary end, is indeed devoutly to be wiſhed! That ſo much intolerance ſhould prevail in eſtabliſhments; for I do not expreſsly vindicate any exiſting eſtabliſhment; that human frailty ſhould ever debaſe an inſtitution ſo beneficial and ſublime, is matter of regret to every candid mind. That governments ſhould, in an enlightened age, continue their ſanction of meaſures, pardonable only in the minority of reaſon, is equally to be lamented by the friend of liberty and peace. And, whilſt the indignant hiſtorian of a future, and perhaps ſtill more enlightened period, ſhall pourtray theſe abuſes, in their genuine colours, to an enquiring poſterity, he will not fail to cenſure that ſpirit of captious diſſent which characteriſes the preſent day; and to repeat the advice of the Delphic oracle, which we are informed by Xenophon, when conſulted on the beſt form of worſhip, uniformly returned for anſwer, "Conform to the eſtabliſhed worſhip of your country."

Such, Sir, are my ſentiments; and I ſhall not, hereafter, fill your page, with farther controverſy regarding them. I have no connection with the Church, and am not intereſted in the diſpute. I have no fervour of attachment to any eſtabliſhed creed; no religious animoſities; thinking "the ſilent worſhip of the moral heart," to be that which is moſt approved by the Deity. What I have ſtated is matter of private opinion; and, for my own part, I have no heſitation to wiſh, with Origen, "That even the Devil may be ſaved."

Oct. 11. 1802. Lælius.

For the Scots Magazine.

ON THE FOUNDATION OF MORAL OBLIGATION.

FROM the intereſt which men muſt neceſſarily take in the conſequences of moral action, the ſtudy of ethics has been more general, in every

every age, than any other. The rules which regulate the proceedings of rude tribes, as well as the more perfect ſyſtem of laws by which civilized nations are governed, are all founded upon ethical principles. But the manner in which the ſtudy hath been hitherto conducted, has retarded the progreſs of moral ſcience. The order of nature hath been inverted, and men have begun to ſtudy cauſes, when they ſhould have been obſerving effects. It is only by a long and perſevering attention to the operations of the mind, as they appear to ourſelves, and as they have appeared to others, that we can arrive at an accurate knowledge of the different principles from which each of them proceeds. If, from a few particular obſervations and experiments, we attempt to form general concluſions, it is not poſſible that our concluſions can be accurate.

And to this circumſtance the defects in the ancient mode of philoſophiſing ought wholly to be aſcribed. Their genius and opportunities were in moſt departments of ſcience equal, if not ſuperior to ours, but they proceeded upon a plan which was radically wrong. In phyſics, they formed a theory, and then attempted to explain all the phenomena of nature according to that theory. That ingenuity which, by a proper direction, might have led to the moſt important diſcoveries, by the trammels of a ſyſtem, was exerted in uſeleſs ſpeculation, and in purſuits which retarded, inſtead of promoting, the progreſs of ſcience.

In morals, too, the ſame plan was purſued, and was productive of the ſame effects, till Socrates appeared, and gave a new turn to moral inveſtigations. Relinquiſhing the unintelligble ſyſtems of his predeceſſors, and conducting his reaſonings in a plain and familiar manner, he exhibited morality in a more engaging dreſs than ſhe had ever before aſſumed. Hence he is ſaid to have brought philoſophy down from heaven, and to have introduced her to the ſociety of men. The great object of his philoſophy ſeems to have been, by connecting the principles of morality with thoſe of religion, to apply them to the proper regulation of the conduct. According to him*, the firſt principles of virtuous conduct are the laws of God; and this opinion he ſupported by obſerving, that no man departs from theſe principles with impunity. He left no writings behind him, but his followers were numerous, and became the founders of the celebrated Greek ſects which afterwards aroſe.

"The two great queſtions of the ſects were, What are the foundations of virtue? and what are the diſtinctions betwixt good and evil, happineſs and miſery†." To ſolve theſe queſtions was the great end of the different ſyſtems of morals that were afterwards invented. Their defect conſiſted chiefly in the falſe or partial principle of moral obligation from which they ſprang, and by which they were diſtinguiſhed from each other. They contained many excellent precepts, blended indeed with fanciful notions; and with reſpect to arrangement and ſtyle, they are ſtill conſidered as models of imitation.

Perhaps one of the cauſes why the improvement of moral ſcience, in modern times, has not kept pace with that of phyſics, may be owing to the more advanced ſtate of morals in the ancient world. At the revival of learning, the phyſical ſcience of the ancients was found to be ſo imperfect and erroneous, that men were under the neceſſity of beginning

* Enfield's Hiſtory of Phil.
† Bruce's Fth.

ginning the ſtudy anew. In ſuch a ſituation, the ſound and comprehenſive principles laid down by Lord Bacon, gave a proper direction to the inveſtigation of philoſophers. Proceeding upon them, they have gradually arrived at a degree of improvement, which none of the ancient nations ever attained. Following the ſlow, but ſure ſteps of inductive reaſoning, they have now reached an eminence from which their view of nature is enlarged far beyond its former limits.

In morals, however, the caſe was ſomewhat different. The ancient ſyſtems, though founded upon erroneous principles, were yet replete with inſtruction, and contained the juſteſt moral maxims. Hence, the reſtorers of learning, unwilling to deſert the path in which they had gathered ſo many flowers, attempted rather to modify and arrange them, than to purſue the tedious plan pointed out by Bacon, and adopted by philoſophers, in the improvement of phyſical ſcience.

The doctrines of Grotius, in his celebrated treatiſe on the Laws of War and Peace, in which he endeavours to point out the cauſes of a juſt war, the duties of nations in a ſtate of hoſtility, and the obligations which ariſe in a ſtate of peace, are ſuppoſed to have been ſuggeſted to him by the plan of Lord Bacon *. But he appears not to have underſtood the ſimple method of philoſophiſing taught by that eminent man; for he embaraſſes his reaſonings with an unneceſſary diſplay of learning, and frequent appeals to authority. "The views of Bacon were more ſucceſsfully realized by Monteſquieu in his Spirit of Laws, whoſe comprehenſive views of government, and of rights, are explained, as they regard the ſucceſſive objects and ſituations of civil ſociety *."

While the attention of men was thus beginning to be directed to philoſophical purſuits, their curioſity led them to examine the foundation of moral obligation. Although a marked diſtinction betwixt virtue and vice had been perceived, and though there was a wonderful agreement reſpecting thoſe actions that were virtuous, and thoſe that were vicious, yet the origin of the diſtinction had not yet been ſatisfactorily explained. "The inveſtigations of philoſophers were not found to terminate in the diſcovery of the law of morality as a law of nature, fitted to aſcertain and explain the great rights of citizens, and of nations." The writings of Mr Hobbes introduced this ſubject to the attention of the moderns, which, on account of its novelty and difficulty, ſoon recommended itſelf to the curioſity of ſpeculative men, and gave riſe to the different theories which characteriſe the later ſyſtems of moral philoſophy.

According to Mr Hobbes, ſelf-love is the foundation of moral obligation †. He ſuppoſes, that the natural ſtate of man is a ſtate of war; that he is urged into ſociety merely by a regard to his own welfare; and that he conſults the happineſs of others ſolely with a view of ſecuring his own. To uſe the words of Dr Smith, "Society becomes neceſſary to him, and whatever tends to its ſupport and welfare, he conſiders as having a remote tendency to his own intereſt; and, on the contrary, whatever is likely to diſturb or deſtroy it, he regards, as in ſome meaſure hurtful or pernicious to himſelf. Virtue is the great ſup-

* Puffendorff's Law of Nat. and Nat.

* Bruce's Ethics.

† Hobbes's Leviathan.

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port, and vice the great disturber of human society. The former, therefore, is agreeable, and the latter offensive to every man." According to Hobbes, the distinction betwixt virtue and vice is merely arbitrary, being wholly regulated by the institutions of civil government.

Amongst the many strong objections urged against this theory, in almost all our systems of philosophy, and particularly by Cudworth, in his treatise entitled "Eternal and Immutable Morality," there is one which seems sufficient to overturn the whole theory. Were self-love the foundation of moral approbation, in proportion as men appeared to be influenced by this principle, their conduct would be entitled to proportional approbation: and where it was wanting there could be no virtue, because however splendid actions might be, if they did not flow from self-love, they wanted the very thing which gives virtue its distinctive character. But we find the opinions of mankind directly opposite; for the merit of actions diminishes in proportion as they are thought to spring from self-love; while those that are supposed to be free from this principle, are looked upon not only with approbation, but even with reverence and applause. The benevolent and patriotic action of a Decius will ever attract the admiration of mankind.

If effects are the only means by which we can arrive at the knowledge of their causes, the voice and actions of mankind should certainly lead us to account for moral obligation upon a principle very different from that adopted by Mr Hobbes. It is true, individuals and the community to which they belong, by the wise arrangements of providence, are so connected, that whatever promotes the interest of the one, generally promotes that of the other. So that public good might be maintained to be the criterion of virtue, with as much reason as self-love, because many of the best actions have been performed from a desire to promote the public good. Puffendorff, Mandeville, and Rochefaucault, were the most celebrated supporters of this fanciful system *.

The great end of Mr Hobbes, in his political writings, appears to have been to make men obedient to the civil powers, and set them free from the ecclesiastical, which he considered as highly tyrannical and oppressive. The whole body of the clergy, therefore, were alarmed, and when the Leviathan appeared, they attacked his doctrines from all quarters, with deserved asperity and indignation †.

His opinions in morality met with an able opponent in Dr Cudworth, who justly observed, that men had notions of right and wrong, antecedent to all government. He supposed that they must have derived these notions from reason, which pointed out the difference betwixt right and wrong, in the same manner as betwixt truth and falsehood. He added, that there is an agreement or relation in nature, when we perceive virtue, a disagreement when we perceive vice, and that the power by which we thus perceive is the understanding ‡. Malebranche adopted nearly the same opinions. Dr Clark, in subserviency to this theory, places virtue in acting according to the fitness and congruity which appear in certain actions and relations in nature. Mr Woolaston, in acting agreeable to the truth of things, according to their proper nature; and

* Smith's Theory. Bruce's Ethics.
† See Enfield.
‡ Price's Review.

Lord

Lord Shafteſbury, in reaſon, maintaining a proper balance of the affections †.

This theory, founded upon the principles of reaſon, at its firſt appearance was conſidered as quite ſatisfactory, in explaining the different appearances of moral action. It was ſupported by the moſt eminent ſcholars of the age, and had all the charms of ſimplicity to recommend it to general notice. The power of reaſon is, no doubt, the diſtinguiſhing excellence of our nature; it holds the balance among the other powers, and is in all caſes neceſſary to their ſucceſsful operation. To its judgment we have always recourſe, when any doubt ariſes reſpecting the merit of an action; but it cannot be conſidered as the moving principle in the ſoul. Our paſſions and affections muſt excite to action before reaſon can exert its influence. We act in a particular manner, becauſe from doing ſo, we derive ſatisfaction and pleaſure, and we abſtain from particular actions becauſe they are hurtful to our moral feelings. From a number of particular obſervations collected in this manner, we eſtabliſh general laws, according to which we endeavour to regulate our conduct. The inductive proceſs by which this operation is carried on, is the reſult of our reaſoning powers. But the firſt perceptions, as well as all other experiments upon which general rules are formed, cannot be the object of reaſon, but of immediate ſenſe or feeling.

Beſides, when we reaſon concerning the merit of any action, this reaſoning ſuppoſes ſome ſtandard from which we proceed. It is reaſonable only when it is conformable to that ſtandard, or to truth, and *vice verſa*. A bad action may be true, and therefore may be ſtrictly reaſonable; ſo that an action cannot be good, merely from its being agreeable to reaſon. Whatever property can be aſcribed to a kind action, the contrary may be aſcribed to a cruel one. Both actions are equally conformable to their reſpective truths, and in this conformity conſiſts their reaſonableneſs. Were moral approbation, therefore, founded upon the congruity or fitneſs of actions to their objects, (becauſe fitneſs in an action neceſſarily implies ſome object to which it is fitted), all actions would be equally approved, becauſe bad actions are as conformable to their objects as thoſe that are good. The merit of actions, therefore, muſt depend upon the nature of the objects to which they are conducive.

In every rational action ſome end is propoſed. Reaſon furniſhes us with the means of obtaining that end, but our deſire to obtain it implies our approbation of it. Now, this approbation is previous to all reaſoning; it is the motive that excites us to exert our reaſon. For example, we approve of promoting the public good, before we make any attempts for that purpoſe, but no reaſon can be given for this approbation, more than for our liking a particular fruit, or admiring a beautiful landſcape. We follow the ſimple feelings of our minds in the one caſe, as well as in the other.

Dr Hutcheson of Glaſgow was the firſt who explained, with any degree of preciſion, how far reaſon, and how far feeling, were concerned in our moral judgments. He threw a light upon this dark ſubject, of which it had been hitherto deprived, and by an accurate analyſis of the mental principle, contributed eſſentially to the improvement of pneumatology. While he allowed the neceſſity of reaſon for judging of the tendency of actions, and exhibiting

† Bruce's Eth.

them in their true light, he obſerved, that in judging of their merit or demerit, the mind exerted a power ſimilar to that which is employed in examining external nature. A landſcape adorned with the richeſt beauties of nature, gratifies the mind ſolely by the charms of its beauty. Expreſſion, proportion, and grace, in animated beings, inſpire a pleaſure independent of other qualities. In the ſame manner, virtuous actions pleaſe wholly for their own ſakes. From which he concluded, that man was poſſeſſed of a diſtinct power of judging betwixt moral good and evil. This power he denominated the *moral ſenſe*.

That mankind really have ſuch a power, by whatever name it may be called, whether moral ſenſe, moral reaſon, or conſcience, appears from the nature of our moral perceptions. When we reflect upon what paſſes within us, we are conſcious that the mind exerts itſelf in a great variety of ways: it creates, remembers, and judges. From theſe different operations we aſcribe to it the powers of imagination, memory, and judgment. From the delight it feels in contemplating a beautiful object, and diſguſt in contemplating an ugly one, we aſcribe to it the power of taſte, by which it judges of the beauties of nature and of art. In the ſame manner, when a virtuous action is preſented to the mind, it is inſtantly approven of, and a vicious one is as inſtantaneouſly rejected. This diſcriminative perception is univerſal. In all ages and nations we find that a diſtinction has been made betwixt virtue and vice, good and evil; that ſome actions have been univerſally approved, while others have been univerſally condemned, and that words expreſſive of this diſtinction have been employed in all languages. The feeling which ariſes from the perception of this diſtinction, is totally different from all our other feelings. The performance of a good action, gives us a ſenſe of ſatisfaction and pleaſure, ſo does the diſcovery of an abſtract truth. We delight to contemplate the character of a generous friend or a noble patriot, we are alſo delighted with a fruitful field or commodious habitation. But betwixt theſe two kinds of feelings, there is a very ſtriking and eſſential difference. The former kind is always accompanied with a ſenſe of merit, while the latter pleaſes only, on account of their utility, and conveys to the mind no feeling, either of merit or demerit. The diſcovery even of an abſtract truth, is in many caſes a virtuous action, indeed it is always ſo, when it originates from a principle of duty; and therefore the feeling that ariſes from it, will partake of the nature of other virtuous feelings.

This inward principle is as fixed in its nature, and uniform in its operations, as any of the other principles of our nature. It never fails to approve of virtue, and condemn vice, wherever theſe qualities appear. It holds the balance among the affections; and like a judge, inflicts puniſhment upon thoſe who neglect its dictates, while it rewards the virtuous with that inward tranquillity, which always ariſes from a conſciouſneſs of rectitude. Upon obſerving the conduct of others alſo, it prompts us to favour and praiſe the virtuous, and to deteſt and condemn the vicious. In every man it is the ſtandard, by which he judges of the conduct of other men. Whenever we are conſcious of acting rightly, the intimations of this principle are always recognized, we feel ourſelves entituled to the eſteem and approbation of our fellow creatures, and we know, with the evi-

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dence of a perception, that we enjoy the approbation of the inviſible witneſs of all our conduct.

"This nobler ſenſe which nature has deſigned to be the guide of life deſerves the moſt careful conſideration, ſince it is plainly the judge of the whole of life, of all the various powers affections, and deſigns, and naturally aſſumes a juriſdiction over them; pronouncing that moſt important ſentence, that in the virtues themſelves, and in a careful ſtudy of what is beautiful and honourable in manners, conſiſts our true dignity, and natural excellence, and ſupreme happineſs. Thoſe who cultivate and improve this ſenſe, find that it can ſtrengthen them to bear the greateſt external evils, and voluntarily to forfeit external advantages, in adhering to their duty towards their friends, their country, or the general intereſt of all; and that in ſo doing alone it is, that they can thoroughly approve themſelves and their conduct. It likewiſe puniſhes with ſevere remorſe and ſecret laſhes ſuch as diſobey this natural government conſtituted in the ſoul, or omit, through any fear, or any proſpect of ſecular advantages, the duties which it requires *."

Against the exiſtence of this judicative faculty ſeveral objections have been ſtated. It hath been ſaid, if approbation and diſapprobation were emotions of a particular kind, diſtinct from every other, one ſhould expect that they would always retain the general features by which they are diſcriminated, clear, plain, and eaſily diſtinguiſhable, but in fact it happens quite otherwiſe. This objection is equally applicable to the other powers and affections of our nature. The emotions of love are as different as the objects which produce them, yet nobody would deny that the principle of love exiſts in the ſoul of man. The principle of fear too, undergoes innumerable modifications, according to the nature of the objects which excite them. The emotions are very different when we view a well executed painting and when we contemplate a beautiful landſcape, and the pleaſure which we derive from a well performed play is different from both; and yet we aſcribe all theſe emotions to the ſenſe of taſte, which we do not heſitate to pronounce a diſtinct faculty.

The emotions which ariſe from the moral principle are regulated in the ſame manner; they derive a diverſity from the nature of the objects by which they are produced. Thus, the emotions which we feel from a tender and humane action, are different from thoſe with which we are inſpired from one that is great and magnanimous; but the two kinds agree in this reſpect, that they are both objects of choice, both excite approbation, and therefore obtain the appellation of good. It is ſaid, "that our horror for cruelty has no ſort of reſemblance to our contempt for mean ſpiritedneſs;" but they evidently agree in exciting diſapprobation and hatred, and according to this diſapprobation, we determine their demerit. In both theſe caſes, the operations of the moral faculty are exactly ſimilar; it always rejects what is bad, though the degrees of diſapprobation, as may be ſuppoſed, in different inſtances, be very different.

It hath likewiſe been aſked, upon the ſuppoſition of a moral faculty, how we approve or diſapprove of proper or improper approbation? The anſwer to this queſtion is eaſy. We examine the action that procured the approbation of another perſon, and if it likewiſe gain ours, we reckon the approbation of the other proper, and *vice verſa*. By the ſame

* Hutcheſon's Introduction.

proceſs we may correct the moral judgments which we ourſelves have formed, becauſe their accuracy depends upon the object being preſented to the mind in its true light. If we have obtained new and more complete information reſpecting an action, than what we had before, the intimations of the moral principle will vary according to the nature of that information. It bears ſome reſemblance to the character of a judge, who muſt firſt be acquainted with all the circumſtances of the caſe, before he can determine whether to acquit or condemn the pannel at the bar. If, without examining the matter fully, he were to paſs ſentence from partial information, it is very probable that the ſentence would be unjuſt. In like manner, a complete knowledge of the circumſtances with which actions are accompanied, is neceſſary to render the deciſions of the moral faculty more uniformly juſt. To relieve the wants of our fellow-creatures hath always been conſidered as a virtuous action, but were it to be found in a particular inſtance, that this was done to induce the perſon relieved to comply with ſome diſhonourable propoſals; from that moment the action would change its character, and be accounted vicious. Actions viewed in themſelves are neither virtuous nor vicious. Their merit or demerit ariſes chiefly from the motives with which they are performed. We do not mean to enter into the queſtion how far the end may juſtify the means. We may only obſerve, that there are actions ſo criminal in their nature, ſo inimical to order and happineſs, that no end or motive can juſtify their performance. The ignorance, ſuperſtition, or deep depravity, that could make them in any caſe appear juſtifiable, are themſelves highly criminal; for virtue and vice, in every ſtate of ſociety are for the moſt part ſo diſtinctly marked, as to be at once recognized by every candid and unprejudiced mind; and when a regular ſyſtem of laws hath been eſtabliſhed for the government of a particular community, then diſobedience to theſe laws is in itſelf criminal.

But not only do we form wrong moral notions of actions from a want of information reſpecting them, our moral ſenſibility is frequently blunted or repreſſed by appetite and paſſion. When once we have engaged with ardour in the purſuit of a favourite object, we neglect every conſideration that might prevent us from the attainment of it. We attend not to the conſequences which reaſon, if we liſtened to its dictates, might point out, and hence our conduct is highly unreaſonable. The ſame cauſes alſo lead to wrong concluſions in ſcientific inveſtigations. A fondneſs for theory and a deſire to eſtabliſh or ſupport a particular opinion are extremely adverſe to the diſcovery of truth. From the ſame principles the moſt oppoſite concluſions are drawn; but the deviations of reaſon afford no ſtronger proofs againſt the exiſtence of the power itſelf, than the unwieldy mechanics of a barbarian againſt the ſimplicity of the laws of gravitation and motion. A man in the heat of a paſſion is in a diſeaſe, the whole mental ſyſtem is diſordered, and he is altogether unfitted for the proper exerciſe of his powers: no wonder then that the moral judgments be ſometimes erroneous. The deſign of theſe remarks is to ſhow, that though our moral judgments frequently vary, yet their variations may be reaſonably explained, and likewiſe the manner by which we judge of proper or improper approbation.

Mr Hume diſſatisfied with the theories we have mentioned, in order to remedy their defects, erected a

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ſyſtem of morals upon the broader baſis of reaſon and ſentiment. He admitted that the moral ſenſe was original, but endeavoured to analyſe its nature, and to ſhow that it is not one ſimple feeling, but a compound of ſeveral feelings. "Virtuous actions, he obſerves, have a tendency to promote either the happineſs of the actor himſelf or of ſociety. It is their ſalutary effects therefore which render virtuous actions agreeable to mankind; it is their pernicious effects which render vicious actions diſagreeable *." Theſe effects it is the proper office of reaſon to diſcover, ſince nothing but that faculty can inſtruct in the tendency of qualities and actions, and point out their beneficial conſequences †. "Sentiment," the ſame author obſerves, "is requiſite to give a preference to the uſeful above the pernicious conſequences. This ſentiment can be no other than the feeling for the happineſs of mankind, and a reſentment of their miſery." Thus the principle of moral approbation is reſolved into a ſenſe of the utility of virtuous actions.

According to this ſyſtem, our approbation of actions ought always to be regulated by their utility. We ought to praiſe a juſt man more than a generous and humane man; but though juſtice be the moſt uſeful of all virtues, it is by no means the moſt meritorious. One action of diſintereſted benevolence, hath obtained greater and more univerſal approbation, than a whole life ſpent in the practice of juſtice." The man who wants juſtice is contemned, but the perſon who is poſſeſſed of it, is looked upon as having nothing more than what he ought to have.

This ſyſtem is likewiſe defective in making the perception of the utility of actions neceſſary to our approbation of them; for if we attend to the operations of the mind, when we approve of a particular action, we will find that we frequently have no ſuch perception, and that our opinions are in many inſtances inſtantaneous. Our moral ſentiments are no doubt enhanced and enlivened by the perception of the utility of qualities and of actions, but ſtill they are orginally and eſſentially different from this perception.

But the great defect in the ſyſtem of Mr Hume ariſes from the difficulty of diſtinguiſhing betwixt public and private, general and particular happineſs. In this reſpect there would be a continual jarring among the opinions and ſentiments of mankind; one party in a nation might think it uſeful to betray and deſtroy their enemies; another, whoſe views upon the ſubject were more extenſive, might think it uſeful to contend honourably, and to preſerve them. Nay, utility and juſtice might frequently happen to be directly oppoſite, as appears from a ſaying of Ariſtole, recorded by a French athor, "Rien de ſi utile que le projet de Themiſtocle mais rien de ſi injuſte;" and upon another occaſion, "Celui des Samiens eſt injuſte, mais il eſt utile." Such indeed are the wiſe arrangements of Providence, that all virtuous actions are uſeful for promoting general happineſs; but the ſuppoſition that their merit ariſes from a ſenſe of their utility, would lead to the moſt abſurd and dangerous concluſions. The illuſtration of this particular, however, ſhall be reſerved till we conſider the theory of Mr Paley.

Dr Smith was the next who took up this intricate queſtion, and he attempted to ſolve it upon ſomewhat different principles. With great ingenuity and elegance, he reſolves moral approbation into propriety ariſing from a fellow-feeling or ſympathy. "I ſympathiſe with a per-

* Hume's Morals.
† Bruce's Eth.

a perſon," Dr Smith obſerves, "when I imagine that were I in his ſituation, I would feel exactly as he does. To approve of the emotions of another, therefore, as ſuitable to their objects, is the ſame thing as to obſerve, that we entirely ſympathiſe with them, and not to approve of them as ſuch, is the ſame thing as to obſerve that we do not entirely ſympathiſe with them." And in another place he obſerves, "Every faculty in man is the meaſure by which he judges of the like faculty in another. I judge of your ſight by my ſight, of your ear by my ear, of your reaſon by my reaſon, of your reſentment by my reſentment, of your love by my love. I neither have nor can have any other way of judging about them." In order to judge of the merit of our own actions, we are to place ourſelves in the ſituation of a ſpectator, and conſider what would be our opinion of them were we in his place.

THIS ſyſtem is more comprehenſive than any of the others we have yet conſidered, becauſe it includes not only the principle of approbation in ourſelves, but in other men. Our own judgments may be warped by intereſt or paſſion, but by comparing them with thoſe of other men, they are immediately corrected. The ſyſtem, however, reſolves itſelf wholly to the principles of our own mind, as the ultimate ſtandard of every thing that is virtuous, and every thing that is vicious. The ſympathetic feelings which form the foundation of the theory of Dr Smith, are nothing more than thoſe principles of our nature by which we love and approve of what is virtuous, and hate and condemn what is vicious. The moral faculty then is the foundation upon which the ſyſtem of Smith ultimately reſts, but the manner by which he explains its various modifications is new, ingenious, and elegant. It will continue to reflect an honour upon its author, as long as true philoſophy and learning are eſteemed among men.

THE ſyſtems we have now been conſidering, ſeem all to have been borrowed from thoſe which prevailed in Greece. The doctrines of Democrates, that the diſtinction betwixt virtue and vice is merely arbitrary, being wholly regulated by the inſtitutions of civil government, were evidently the ſource from which Hobbes drew his opinions both moral and political. The intellectual ſyſtem of Cudworth, Clarke, and Price, differed little from that of Ariſtotle, who taught that virtue conſiſts in the due exerciſe of the underſtanding. The moral ſenſe of Hutcheſon reſembled the doctrine of Plato, that virtue is to be purſued for its own ſake. In like manner the active principle of the Stoics, which they denominated God, bears no ſmall reſemblance to the doctrines of the moderns, which makes the will of God the foundation of moral obligation. The examination of this opinion will merit particular attention, and muſt therefore be deferred to ſome future occaſion.

October 18. 1802. ACADEMICUS.

To

To the Editor of the Scots Magazine.

OF THE ORIGIN OF POLYTHEISM.

A SKETCH.

AS we find in all the earlieſt literary, or rather the poetical compoſitions of ſociety, when language is rude, and when the materials of expreſſion are ſcarce, a propenſity to perſonify which diminiſhes as improvement proceeds, it has been juſtly inferred that perſonification is produced by the imperfections of language. However as the practice of the decorative arts indicates a ſtate of manners conſiderably advanced, we may eaſily conceive mankind to have been all ignorant of poetry; and the original condition of man ſo competely ſavage as to be diſtinguiſhed from the *unimagining* animals, only by the permanency of his domeſtic affections: The defenceleſſneſs of his infancy neceſſarily rendering him gregarious.

In the firſt, or as it may be more aptly denominated the brutal age of ſociety, I imagine the germs of polytheiſm were planted, becauſe language then bare and pliant, admitted perſonification more readily than at any after period; and therefore I think it highly probable that the primitive terms which expreſſed the peculiarities and qualities of external objects, afterwards, in conſequence of their metaphorical appearance, came to ſignify the powers and duties who pervade and animate the very things of which they were formerly the mere epithets. Theſe demons and genii would no doubt be tinged with the influence of local circumſtances, and their characters would reſemble the climate of the countries in which they were produced. The wild and ſhaggy regions which reared the deſtroyers of the Roman empire, are ravaged by tempeſts, deluged by torrents, and darkened by winters, of which the ſprightly Grecian, and the penſive Italian can ſcarcely form a notion. Accordingly we find that the Gothic and Celtic ſuperſtitions are ſtrongly diſtinguiſhed by their grim and ferocious aſpects, from the lively and elegant mythology of the claſſic nations. Dr Adam Ferguſon, in his chapter "of the Sources of Religion," has ſome remarks which corroborate this hypotheſis. "In every nation or tribe," ſays the Doctor, "the providence of God was ſuppoſed to take its character from the circumſtances in which it was employed. In maritime ſituations, the Deity was conceived as monarch of the ſea and director of the ſtorms; within land he was conceived as patron of huſbandmen and of ſhepherds: the ruler of ſeaſons, and the power on which man muſt depend for the increaſe of his herds and the return of his harveſt."

To trace the proceſs which tranſmuted phraſes into Beings, that when ſeen through the haze of legendary faith, and by a dim religious light, terrify the credulous, and appear to govern the energies

of

of the elements, would be a labour more compatible with antiquarian erudition, than with the circumſcribed limits of a temporary eſſay. It is however amuſing to obſerve the proofs of this curious metamorphoſis, which ſeveral ſupernatural powers ſtill retain.

THE name of the Goddeſs whom Tacitus deſcribes as receiving the adoration of the Germans, reſembles that by which the terreſtrial portion of the globe is diſtinguiſhed in the Teutonic languages. The *earth* is indeed an obvious benefactreſs, and is therefore one of the firſt material things that obtains the homage of divine honours from mankind. Gnoden, the original of the Icelandic Good, ſeems to be the ſource of Wodan or Odin, the ſupreme *God* of the Scandinavians. The God of the Gauls, whoſe attributes were ſimilar to thoſe of the Roman Jupiters, was venerated by a name which ſtill in the Welſh ſignifies thunder. Hela, the Icelandic death is extremely like the epithets by which the infernal region is known in the Gothic dialects. The Weird deities, ſo famous in Gothic romances, and of ſuch tremenduous conſequence in the tragedy of Macbeth, were called Urd (the paſt,) Werandi (the preſent,) and Sculdi (the future.) The fairies who anciently enjoyed an inferior ſituation among the deſtinies, are even yet denominated in French by a term as near to our Engliſh *fates* as the tone of the language will admit. Wiſard is but a corruption of wiſer or wiſe man. It only acquired its magical meaning when the monkiſh ages regarded mental illumination as the gift of evil ſpirits. The Icelandic word hiſtle (evil), when modulated by Britiſh pronunciation is devil; and the Saxon gude (good) is the father of our general term for a ſuperior being. The Scottiſh warlock, who ſeems (if the expreſſion may be uſed) rather a negative kind of *malevolent*, might ariſe from that dread which ſtill prevails, of having any connection with unfortunate perſons. The unfortunate are in ſome degree regarded as fated, and therefore their ſociety is avoided. Hence, in the "*olden times*," when phraſiology was leſs accurately adjuſted than at preſent, it *may* have been as common to call an unfortunate perſon a warlock in the Scottiſh language, as it is now, to call a beautiful woman, a beauty in the Engliſh.

ATTACOTUS.

N. B. I CANNOT reſiſt this opportunity of expreſſing my diſſatisfaction at the notion, which has been ſo long prevalent concerning the functions of the Icelandic deity *Lok*. He is ſuppoſed to be the evil principle perſonified; and midyard his ſerpent, an emblem of the boundleſs diffuſion of ſin. Midyard ſurrounding the world, is ſo like the ancient ſymbol of eternity, that I am induced to think Lok himſelf, Fate perſonified. By the bye, there is a curious co incidence in the meaning of the two words *luck* and *fate*. Luck is of Gothic, and fate of claſſic origin; and although we now uſe the former with an adjective to denote the fortune of individuals, it muſt originally have poſſeſſed the ſame ſignification, as that which we aſcribed to the latter. The Scandinavian deity Lok, may therefore be a legitimate deſcendant of the ſame root that produced our Engliſh word luck.

October 19. 1802.

To the Publishers of the Scots Magazine.

REMARKS ON A PASSAGE OF PROFESSOR STEWART'S LIFE OF DR ROBERTSON, RESPECTING THE LATE DAVID HUME, ESQ.

SOMETIME ago, I read Profeſſor Stewart's life of the late Principal Robertſon, with all the ſatisfaction I expected from the account of a favourite author, executed by ſo maſterly a hand. It is indeed a beautiful ſpecimen of biography; and though evidently compoſed in the ſtyle of eulogium, I was not offended, but rather gratified with the colouring of friendſhip. I had peruſed moſt of Profeſſor Stewart's other publications, particularly his Elements of the Philoſophy of the Human Mind, and greatly admired the ingenuity, with which he explains the operation of the mental faculties, as well as the accurate and extenſive erudition he diſplays in that work. What completed my eſteem for him, was the indulgence and candour with which he treats the opinions of others. It was with conſiderable ſurpriſe, when, in the life of Dr Robertſon, I reached the cloſe of the correſpondence between Mr Hume and that gentleman, (which, by the bye, Mr Stewart mentions with regret,) that I met with a ſevere, (and I humbly think) unjuſt ſtricture on the former, ultroneouſly introduced, without the moſt diſtant connection or neceſſity. The paſſage referred to is as follows, viz. "In comparing the amiable qualities diſplayed in Mr Hume's familiar letters, and (according to the univerſal teſtimony of his friends,) exhibited in the whole tenor of his private conduct, with thoſe paſſages in his metaphyſical writings, which *ſtrike at the root of the moral and religious principles of our nature*, I have ſometimes pleaſed myſelf with recollecting the ingenious argument againſt the theories of Epicurus, which Cicero deduces from the hiſtory of that philoſopher's life."

MR HUME's writings, have, ever ſince their firſt appearance, been particularly expoſed to ſuſpicion and miſrepreſentation. This was greatly owing to the general ignorance and bigotry of the country at that period. The alarm was given by the fanatical party of the Scotiſh clergy, who repreſented them as beſt ſuited their views *. How indiſcriminate popular notions are, on this head, and how incompetent the herd of mankind are to judge of the tendency of ſuch ſpeculations; every one, the leaſt acquainted with life, may obſerve. This prejudice has been foſtered all along by men, if not of diſtinguiſhed abilities, at leaſt of celebrity, and faſhionable in literature, for the time. The overbearing Warburton, for inſtance, exclaims againſt Hume, as a monſter of impiety, while he himſelf is placidly commenting on Pope's Eſſay on Man, which exhibits a theory, totally ſubverſive of the public ſyſtem of chriſtianity. Dr Beattie, in

* Scots Mag. Vol. 18. Page 148.

his Eſſay on the Immutability of Truth, uſes the moſt intemperate language againſt Mr Hume, for his doctrine of neceſſity, though in perfect concord with the eſtabliſhed creed of this iſland. Profeſſor Stewart himſelf ſeems aware of the unfair concluſions formed againſt him. I ſhall quote at large the paſſage from which I deduce this inference. "It ſeems now, (ſays Mr Stewart,) to be pretty generally agreed among philoſophers, that there is no inſtance, in which we are able to perceive a neceſſary connection between two ſucceſſive events, or to comprehend in what manner, the one proceeds from the other as its cauſe. From experience indeed we learn, that there are many events which are conſtantly conjoined, ſo that the one invariably follows the other; but it is poſſible, for any thing we know to the contrary, that this connection, though a conſtant one, as far as our obſervation has reached, may not be a neceſſary connection: nay, it is poſſible there may be no neceſſary connection among all the phœnomena we ſee, and if there be any ſuch connections exiſting, we may never be able to diſcover them *." This is expreſsly Mr Hume's reaſoning, and his very language in the eſſay entitled, "The Idea of Neceſſary Connection."—A doctrine which has been ſuppoſed to lead to the moſt impious conſequences, even to Atheiſm itſelf. Profeſſor Stewart, however, vindicates it from ſuch effects, and endeavours to prove, that it did not originally proceed from Mr Hume, but was maintained before his philoſophical writings appeared, by Dr Barrow, Butler, and Berkeley, divines; by Locke, Hobbes and Lord Bacon. He adds, that "Mr Hume had the merit of ſhowing clearly to philoſophers, that our common language with reſpect to cauſe and effect, is merely analogical; and that if there be any links among philoſophical events, they muſt forever remain inviſible to us. If this part of his ſyſtem be admitted, and if at the ſame time, we admit the authority of that principle of the mind, which leads us to refer every change to an efficient cauſe, Mr Hume's doctrine ſeems to be more favourable than even the common notions on the ſubject, *as it conſtantly keeps the deity in view*, not only as the firſt, but as the great operating or efficient cauſe in nature, either immediately, or by means of ſome intelligent inſtrument, and as the great connecting principle which we obſerve. This accordingly was the concluſion which Malebranche deduced from principles nearly the ſame." This I read ſome years ago, with ſome pleaſure, viewing it as meant in favour of a man, the tendency of whoſe opinions had been miſtated. Mr Stewart has, no doubt, an inſinuation againſt the inference deduced *by* Mr Hume, from the foreſaid principles, which, tho' different from the concluſions he ſeems to approve, is certainly not inconſiſtent with the moſt rational and ſublime devotion. It is contained in a few ſentences, as follows: "Thus, ſays Mr Hume, according to theſe philoſophers, all things are full of God; not contented with the principle, that nothing exiſts but by his will, that nothing poſſeſſes any power but by his conceſſion, they rob nature and all created beings of every power, in order to render their dependence on the Deity ſtill more ſenſible and immediate; they conſider not, that by this theory, they diminiſh, inſtead of magnifying the grandeur of thoſe attributes, which they affect ſo much to celebrate; it argues ſurely more power in the deity to delegate a certain degree of power to inferior creatures, than to operate every thing by

* Elements of the Philoſophy of the Human Mind, p. 71.—547. 4to. *edit.*

by his own immediate volition. It argues more wisdom, to contrive at first the fabric of the world, with such perfect foresight, that of itself, and of its own proper operation, it may serve all the purposes of providence, than if the great creator were obliged every moment to adjust its parts, and to animate with his breath all the wheels of this stupendous machine *." This is, no doubt, a hypothesis very different from such systems as assign a deity to superintend every single operation of nature, or the overweening conceit of a guardian angel attending each individual; yet it would be hard to condemn so exalted an idea as irreligious. Mr Hume's reasoning, however, in the essay referred to, and in that on a Providence and future state, appears to me, of all his philosophical disquisitions, the most liable to be taken hold of, by such as are disposed to represent him as hostile to religious principles: the last, particularly, where the reasoning is direct, and supposed to be suggested by Epicurus himself. But it is also to be observed, that in this essay, the attributes of deity are not denied; it is only maintained, that, in the inductions from effect to cause, no more can be inferred respecting the Supreme Being than our acquaintance with his works will authorize. It is only stated, how inadequate the limited faculties of man are to judge of the omnipotence of his creator; to comprehend the principles on which the universe is regulated, and the power who presides in it. This is certainly far from excluding such a power, or from being contradictory to the firm belief of a divine superintendence. Nor is it inconsistent with the purest devotion; and it is even countenanced by revelation itself, where there are many declarations of the incomprehensible nature of God, who certainly beyond a limited extent, is more the object of faith, than of reason. Indeed, all Mr Hume's disquisitions on deity, seem to be founded on this consideration, and proposed chiefly with the view of checking human presumption. This is illustrated at more length in his Dialogues on Natural Religion, a posthumous publication, framed on the purest academic model, exquisitely managed, and replete with the most profound and ingenious reflections. Its prototype seems to have been, Cicero De Natura Deorum, which, though commonly well spoken of by pious men, maintains equal freedom of discussion. In these dialogues, it is shewn from the condition of humanity, how necessarily *Anthropomorphism* intermingles with our purest reasoning on religious subjects; that our faculties are inadequate to the attempt in its full extent, which is discouraged by a caution beautifully expressed, "That the divine attributes are rather the object of adoration, in the temple, than of disquisition in the schools *." After all the invectives against those Dialogues as favouring the grossest impiety, their genuine character is summed up in the following words of Cicero's treatise just mentioned. "Hæc fere dicere habui de natura deorum, *non ut eam tollerem*, sed ut intelligeretis quam esset obscura et quam difficiles explicatus haberet †." The Platonist and other passages of Mr Hume's metaphysical writings contain sublime views of deity, and the most devotional sentiments. Even tho' some of his positions should make against special interpositions of Providence, and the considering of all things

* Essays Vol. 1. p. 56.—Quarto.

* Page 46.

† Lib. 3. c. 39.

as conducted by general laws, this can certainly never be represented in justice, as eradicating the religious principle from the mind, or depriving us of its comfort. While every individual considers himself as included in, and constituting a part of, that system which is under the regulation of an intelligent being prompted by benevolence; such a conviction unites him to his creator, and is sufficient for his consolation. Limited as he perceives himself in his views and faculties, he wishes not to remove the impenetrable veil by which he is so wisely circumscribed; but considers his duty to consist, rather in endeavouring to promote the purposes of the divine administration, than in scrutinizing into the nature of its attributes, where he is not guided by express revelation. This was nearly, if I am not mistaken, the doctrine of the ancient Stoics, a sect formed for devotion, and their Επιτηδευσις. The το πεπρωμενον, was much the same, that Mr Hume is blamed for, as leading to Atheism. Where the charge is general, and and no specification condescended on, enough has been said on the subject of religion.

Professor Stewart's insinuation respecting morality, appears to me still more groundless. Mr Hume's Enquiry into the principles of Morals, was, as he himself informs us, of all his works, what he most valued himself on. It is undoubtedly an original and ingenious performance, an expanded illustration of Horace's "Utilitas justi prope mater et aequi." Whether it be just as a theory, is a different question. But viewing it as giving impressions affecting human conduct, no part of it will certainly vindicate Professor Stewart's censure; on the contrary, the conclusion goes entirely to demonstrate, how much the habits and practice of virtue promote happiness. But even the conclusion, by detaching mangled quotations, may be so perverted, as to render it odious. For instance, a maxim the knave is made to maintain, in order to expose it the more completely, viz. "That honesty is the best policy is a good general rule, but with many exceptions," given as Mr Hume's own assertion, (in the way commonly done by his antagonists *,) would, with the aid of a little declamation, and joined to the general prejudice against him, be looked upon as irrefragable evidence, and *as strong as proofs of holy writ.* Not that I can suppose, Professor Stewart will ever so forget himself, as to have recourse to such expedients. In the annexed dialogue, there is a free and very ingenious discussion on the subject of morals; or what different societies have blamed or approved. The variety of institutions and peculiarities which take place in human establishments, is here well examplified; and it may give surprize to some, that the seventh and eighth precept of the dialogue made no part of the prohibitory code of Sparta; but, such a singularity, has no tendency to erase the moral feeling; it only goes to prove of what various modifications it is susceptible. "The Rhine, says Mr Hume, (in a fine metaphorical illustration of such moral phœnomena,) "flows north, and the Rhone south,—yet they are both from the same fountain, and they are also actuated, in their opposite directions, by the same principle of gravity." Where Mr Hume treats on subjects of morals, which apply to the present condition of society, he is far from being loose or sceptical. I appeal, for example, to his essay on Polygamy

* See particularly Delineations of Morality, written, I believe, by the late Balfour of Pilrig.

gamy and Divorce, where the expediency of the Chriſtian inſtitutions on theſe articles, and the ſtricteſt decency are ſtrenuouſly ſupported. Compare this with the licentious theories lately in vogue in a neighbouring nation, and, what has been within this iſland, urged in favour of a contrary practice by the theologian Madan.

Let it not, however, be inferred from this that I mean to aprove indiſcriminately of all Mr Hume's opinions. If ſome of them are not favourable to Chriſtianity, they are ſo far reprehenſible; but there is, granting this, an immenſe difference between the conſequences of ſuch opinions, ſuppoſed to any extent, and *totally eradicating* the religious feeling from the mind. Had Plato, had Zeno, had Socrates no religious principles? It is juſtly obſerved by Mr Gibbon, that, in ſome expreſſions of Pope and of Thomſon (who may be denominated the *poet of devotion*) a kind of ſpinoziſm is inculcated; "that the workman is not ſufficiently diſtinguiſhed from his works *". And it may be obſerved of Profeſſor Stewart himſelf, (though no doubt he entertains very orthodox opinions) that his zeal does not appear to be uniform. In recording the life of a Chriſtian divine, to whoſe virtues and literary accompliſhments he has done ample juſtice, it is remarkable that no mention is made of his piety. As if the devotion of the ſaint were a ſpeck in the luſtre of the hiſtorian; and the concerns of a future world were not worth the minding. I am conſcious of not having the moſt diſtant inclination to injure the late Principal Robertſon; on the contrary, I feel a prepoſſeſſion in his favour, and venerate his memory with all reaſonable regard. Yet tho' ſo diſpoſed, I think it muſt be allowed, that the freedom of his mind was confined; and the range of his reflections often fettered by his profeſſion *. Though even he, whoſe ſound underſtanding induced him to regard *Prudence as a God*, has not, on every occaſion, been ſufficiently on his guard. A letter to Mr Gibbon, which has given much offence on this ſubject, Profeſſor Stewart has taken no notice of. But he has gone out of his way, to attack a man of ingenuous diſpoſitions, and the moſt independent character; induced by no obligations to diſſemble, and whoſe acute and comprehenſive faculties were enſlaved by no ſyſtem. Whoſe views may have been miſtaken, but his favourite mode of inveſtigation muſt ever be admired. It is characterized by Cicero—Proprium eſt Academiæ, judicium ſuum nullum interponere, ea probaſſe quæ ſimillima veri videantur conferre cauſas, et quid in quamque ſententiam dici poteſt, expromere, nulla adhibita ſua auctoritate, judicium audientium relinquere integrum et liberum †.

If Profeſſor Stewart has formed an attachment to a ſyſtem, and to ſpeculative views different from Mr Hume's, there can be nothing to blame. Every man, particularly one ſo competent to judge for himſelf, as Mr Stewart, is entitled to uſe

* Gibbon's Poſthumous Works, vol. 2. p. 510.

† Ibid. vol. 1. p. 556,

* Profeſſor Stewart ſeems to blame Dr Robertſon for his partiality to the ſyſtem of Buffon; but, in peopling America, the unity of the human ſpecies was a point of orthodoxy to be obſerved; and the ſanction of Buffon convenient. See Diſquiſition on India, p. 334, 4to. where the ſages of Greece are contraſted with the teachers of Chriſtinity, which ſeems to favour of the prieſthood. More inſtances might be produced.

† De Divinatione, lib. 2. c. ult.

freedom

the freedom of his own mind. But to raiſe the cry of irreligion without argument, is unfair and unphiloſophical; it is fomenting extravagant prejudice, and throwing oil into the fire.

Mr Hume's political opinions, no leſs than his theological ones, were long extremely obnoxious to the prevailing party in theſe kingdoms. Late events have gained them a more general approbation. Much depends upon the complexion of the times, and the particular criſis of affairs, at which an author appears. That Mr Hume ſhould be illiberally treated by ſome of the *philoſophi minorum gentium*, occaſions little ſurprize, and claims no regard. Profeſſor Stewart's unexpected aſſault is more ſerious; it excites the exclamation, Και συ Τεκνον!

CRITICUS *.

* We have inſerted this paper, with a deſign to promote the intereſts of truth, by encouraging full liberty of diſcuſſion. We cannot, however, but remark, that it diſplays too much eagerneſs of diſpute, and ſomewhat of a ſuſpicion of unfair dealing with Mr Hume and Mr Gibbon, which is quite imaginary. EDITORS.

For the Scots Magazine.

LETTER OF DAVID HUME, ESQ. TO DR JOHN CLEPHANE, PHYSICIAN IN LONDON,

DEAR DOCTOR,

I AM at preſent reduced to the utmoſt ſtraits and difficulties. I know people are commonly aſham'd to own ſuch diſtreſſes. But to whom can one have recourſe in his misfortunes, but to his friends And who can I account my friend, if not Dr Clephane? Not a friend only in the ſunſhine of fortune, but alſo in the ſhade of adverſity: not a ſecurity only in a calm; but in a ſtorm a ſheet anchor αγχυρη εσχατη. (This etymology of ſheet anchor, I remember you communicated to me on board the *Superbe*; and you ſee, by this inſtance, that your ingenious things have not been thrown away upon me:) But to cut ſhort all prefaces; (tho' commonly, beggars and authors abound with them; and I unite both theſe qualities,) the occaſion of my diſtreſs is as follows:

You know that the word *enough*, or *enuff*, as it is pronounced by the Engliſh, we commonly, in Scotland, when it is appli'd to number, pronounce *enow*. Thus we would ſay: *Such a-one has books enow for ſtudy, but not leiſure enuff*. Now, I want to know whether the Engliſh make the ſame diſtinction. I obſerv'd the diſtinction clearly in Lord Shaftſbury: *Tho' there be doors enow*, ſays he, *to get out of life*: and thinking that this diſtinction of ſpelling words that had both different letters, and different pronunciation, was an improvement, I follow'd it in my learned productions; tho' I knew it was not uſual. But there has lately ariſen in me a doubt, that this is a mere Scotticiſm; and that the Engliſh always pronounce the word as if it were wrote *enuff*, whether it be apply'd to numbers or to quantity. To you therefore I apply in this doubt and perplexity. Tho' I make no queſtion that your ear is well purg'd

purg'd from all native impurities; yet truſt not entirely to it, but aſk any of your Engliſh friends, that frequent good company, and let me know their opinion.

It is a rule of Vaugelas always to conſult the ladies, rather than the men, in all doubts of language, and he aſſerts that they have a more delicate ſenſe of the propriety of expreſſions. The ſame author adviſes us, if we deſire any one's opinion, in a grammatical difficulty, not to aſk him directly: For that confounds his memory, and makes him forget the uſe, which is the true ſtandard of language: The beſt way, ſays he, is to engage him, as it were by accident, to employ the expreſſion, about which we are in doubt. Now if you are provided of any expedient for making the ladies pronounce the word *enough*, apply'd both to quantity and number, I beg you to employ it, and to obſerve carefully and attentively, whether they make any difference in the pronunciation. I am,

Dear Doctor,

Your's moſt affectionately,

Edin. 8th of Dec. 1753. DAVID HUME.

P. S. I am quite in earneſt in deſiring a ſolution of my grammatical doubt.

To the Editor of the Scots Magazine.

HINTS FOR A BIOGRAPHICAL SKETCH.

SIR,

I HAVE read with pleaſure the Biographical Sketches in the Scots Magazine, particularly that of Provoſt Drummond. Before, however, recommending to you to inſert one of another patriotic Magiſtrate, permit me to ſuggeſt ſome additional remarks reſpecting the Exchange, the firſt piece of improvement which you mention to have been planned and accompliſhed by Mr Drummond.

IT muſt give pain to every obſerver to ſee the influence of a bad habit on the citizens of Edinburgh, in continuing ſtill to aſſemble at the Croſs, a place on which they are ſo much expoſed, not only to inconvenience, but even *danger* from horſes and carriages. Some means might however be contrived to amend this, eſpecially as the good ſenſe of the Gentlemen themſelves, would make them not altogether averſe to *exchange* their place of meeting. But what will ſtrangers think of this elegant ſquare, already mentioned, being diſfigured ſo much by an old tenement, and ſtill more ſo by the opening in front of that houſe! Might it not be valued by a jury, taken down, and the Magiſtrates amply indemnified for the purchaſe-money, by laying out the new tenement (to be built on the ſame plan with the ſquare) in a ſhop—coffee-houſe above—two dwelling houſes in the two upper ſtories—and cellars in the ſunk ſtories?

AFTERWARDS, the front might be ornamented with a cupola above the entry, containing, in the ſides of it next the ſtreet, the figure of Commerce, and on the other ſide a clock.

AND, when the funds of the city could afford the expence, another

ornament

ornament juſt hinted by yourſelves, might be added, viz. in the centre of the court, a metal ſtatue of the worthy Magiſtrate to whom the city is ſo much indebted, for this and the other improvements you mention. The pedeſtal to be adorned, on the four ſides, with an Inſcription—the City Arms—his Lordſhip's own—and the Sword and Mace.

It will now naturally occur to yourſelf, that Sir James Hunter-Blair is the other perſon of whoſe life and character it is humbly ſuggeſted, you ſhould give a ſketch; and as affording a proper ſupplement to the account of his predeceſſors. I remember to have ſeen, ſome time ago, in a Magazine, a ſketch of this Gentleman's patriotic exertions, but it appeared very defective, taking no notice of the levelling of the High Street—the two Acts for removing the Luckenbooths and Weigh-houſe—the New College—the Charity Work-houſe—the opening from the Lawn-market to the Mound, and ſeveral other particulars. A portrait of him, would, I think be eaſily got from a family picture. I am,

Sir,

Your moſt obedient ſervant,

Edin. 19. *Aug.* 1802. A. B.

To the Editor of the Scots Magazine.

LETTER of a SCHOOLMASTER to a CLERGYMAN.

Sir,

THE following letter, which was actually written from a candidate for the office of a *Schoolmaster* to a reſpectable Clergyman now reſiding in the County of Fife, may perhaps amuſe ſome of your readers who admire whatever is excellent and characteriſtic of its kind, whether it come from the regions of genius or their antipodes. Here followeth mine epiſtle:—

Rev. Sir,

This comes to let you know Sir that bearer hereof is very well acquanted with me & can declare all about me, and I am informed that you want a Scoolmaſter and a good ſinger beſides, and that all the Priſh where I live can give and aplauſe of me. I have ſung in the Kirk Aughtergaven above a quarter of a year *all at once*, & the bearer can declare he heard me yon ſabath at the ſacrament, where there was above 2000 people. I will tak in hand to pleaſe you for *ſinning*. I have been a Schollar among the *Latins* theſe three years with great *lad* (he means laud.) I keep a ſchool for the ſpace of half a year, and theſe who had their children will declare that I brought them from the Catciſm to the Bible in 16 weeks. I hoop Sir you will be ſo good as to accept of me and ſhall do my endeavour to pleaſe you and the Priſh too. Examine the bearer & he will the about me Sir, & I hoop Sir you will be ſo good as to give anſwer to the bearer, & I ſhall come & give you a hearing of me, God will, as ſhoon as I get anſwer. I beg your excuſe for the write (Rev. Sir) as the bearer had not time, Sir your humble ſervant.

To Mr S****.

Alexander Ratteray is my name Sir. Finis.

STRICTURES

LITERARY EXTRACTS AND NOTICES.

AN ACCOUNT OF CARRON IRON FOUNDERY FROM ST FOND'S TRAVELS.

FROM Edinburgh to Carron are reckoned thirty-ſix miles; but the road is excellent. Count Andreani Thornton and myſelf ſet out in company with Swediaur at ſix in the morning. We did not alight till we reached Linlithgow; where we took ſome refreſhment. We then proceeded to Falkirk, and about half paſt three in the afternoon we arrived at Carron. The ſoil from Edinburgh to the very entrance of Carron was ſtrewed with large round blocks of baſaltes. This volcanic lava, broke into ſmall pieces, is uſed for hardening the road; and there can be no better or more durable roads than ſuch as are made of this ſubſtance.

Immediately on our arrival, Swediaur wrote a note to a perſon belonging to the manufactory, with whom he was acquainted. An anſwer was returned, that it was neceſſary to leave the name, deſignation, and reſidence of each of us. The demand was inſtantly complied with; and a few minutes after we were told that we were at liberty to enter.

A man attended us at the gate, who ſaid that he was ordered to conduct us every where, with the exception of the place where the cannons are bored, which no ſtranger was permitted to ſee.

He conducted us firſt into an immenſe court, ſurrounded with high walls and vaſt ſheds. This place was covered with cannons, mortars, bombs, balls, and thoſe large pieces which bear the name of carronades. Amidſt theſe machines of war, theſe terrible inſtruments of death, gigantic cranes, capſtans of every kind, levers, and aſſemblages of pullies, ſerving to move ſo many articles of enormous weight, are erected in ſituations convenient for that purpoſe. Their various movements, the ſhrill creaking of pullies, the continued noiſe of hammers, the activity of thoſe arms which give impulſion to ſo many machines;—every thing here preſents a ſpectacle as new as intereſting.

Under the ſheds where the finiſhed articles are depoſited, we ſaw ſeveral rows of rampart canon, battering guns, deſtined for Ruſſia and the Emperor. They were longer than ordinary, of the moſt perfect workmanſhip, and covered over with a thin varniſh, of a ſteel colour, to preſerve them from ruſt. Their carriages were of caſt iron, and poſſeſſed the greateſt ſimplicity of conſtruction; they appeared to me to unite the merit of the ſtrongeſt ſolidity, to that of being free from the numerous appendages belonging to wooden carriages, which ſerve only to render the working them more difficult, to obſtruct their motion, and to occaſion the neceſſity of frequent repairs.

The ſubſtance which the cannons are varniſhed with is kept a ſecret; but I am inclined to think, that it is compoſed of a fat deſiccative oil, to which there is added a certain portion

of varniſh of amber, mixed with plumbago.*

The large buildings where the cannons are boreſd are not at a great diſtance from the firſt yard. We paſſed cloſe by them; but were very politely told, that particular proceſſes and machines unknown to every other eſtabliſhment of the kind, rendered it neceſſary to keep that place concealed from ſtrangers. We thought this was very reaſonable, and followed our conductor to another quarter.†

He conducted us to the works for ſmelting the ore; where four furnaces, of forty-five feet in height, devoured both night and day enormous maſſes of coal and metal. One may from this judge of the quantity of air neceſſary to feed theſe burning gulphs, which diſgorged, every ſix hours, whole floods of liquid iron. Each furnace is ſupplied by four air pumps, of a very great width; where the air, compreſſed into iron cylinders, uniting into one tunnel, and directed towards the flame, produces a ſharp ruſtling noiſe, and ſo violent a tremor, that one not previouſly informed of it, would find it difficult to avoid a ſenſation of terror. Theſe wind machines, this ſpecies of gigantic bellows, are put in motion by the action of water. Such a torrent of air is indiſpenſably neceſſary to ſupport, in the higheſt ſtate of ignition, a column of coal and ore forty-five feet high; and it is ſo rapid and active, that it projects a vivid and briſk flame more than ten feet above the top of the furnace.

An open area, of very great extent, built in the form of a terrace, and on a level with the upper apperture of the fire places, is appropriated to the reception of the ſupplies of ore and coals; and on this platform are alſo ſpacious areas, where the coal is prepared for uſe. As the coal uſed here conſiſts almoſt wholly of large lumps, the proceſs by which they convert it into *coke* is completely different from that employed at Newcaſtle, where the coal duſt only is applied to that purpoſe. At Carron foundery, this buſineſs is done in the open air, and in the moſt ſimple manner. A quantity of coal is placed on the ground, in a round heap of from 12 to 15 feet in diameter, and about two feet in height. As many as poſſible of the large pieces are ſet on end, to form paſſages for the air: above them are thrown the ſmaller pieces, and coal-duſt, and in the midſt of this circular heap is left a vacancy of a foot wide, where a few faggots are placed to kindle it. Four or five apertures of this kind are formed round the ring, particularly on the ſide expoſed to the wind. There is ſeldom, indeed, occaſion to light it with wood; for theſe purifying works being inceſſantly in action, they generally uſe a few ſhovels of coal already burning, which acts more rapidly than wood, and ſoon kindles the ſurrounding pile.

As the fire ſpreads, the maſs increaſes in bulk, puffs up, and becomes ſpongy and light, cakes into one body, and at length loſes its bitumen, and emits no more ſmoke. It then acquires a red, uniform colour, inclining a little to white; in which ſtate it begins to break into gaps and chinks, and to aſſume the appearance of the under part of a muſhroom.

At this moment, the heap muſt be quickly covered with aſhes, of which there is always a ſufficient proviſion around the numerous fires where the *coke* is prepared.

This method of ſpreading a large quantity of aſhes on the fire to deprive it of air, is ſimilar to that uſed in making charcoal, which is covered over with earth. The reſult is alſo pretty much the ſame; the pit-coal, thus prepared, being light and ſonorous, and producing the ſame effect in high furnaces as charcoal. This is a quality of extreme importance; ſince, by means of charred pit-coal, founderies may eaſily be eſtabliſhed in places where the want of wood would otherwiſe render it neceſſary to abandon the richeſt mines of iron.

There is ſuch a numerous ſeries of theſe

* For my own ſatisfaction, I have made ſeveral experiments with theſe ingredients, and they ſeemed to anſwer the ſame purpoſe.

† I have ſeen the inſtruments with which cannon are bored at the foundery of Creuzot, near Montcenis, in Burgundy. The preciſion of theſe vaſt and ſuperb machines, which are moved with water, raiſed by ſteam engines, is moſt wonderful: I doubt whether it is ſurpaſſed by the engines of Carron.

theſe places for making coke, to ſupply ſo vaſt a conſumption, that the air is heated to a conſiderable extent, and that during the night, the ſky is entirely illuminated with the flames. When one obſerves, at a little diſtance, ſo many maſſes of burning coal on one ſide, and ſo many volumes of flame darting to a great height above the high furnaces, on the other—and at the ſame time hears the noiſe of weighty hammers ſtriking upon reſounding anvils, mingled with the loud roaring of bellows—one doubts whether he is at the foot of a volcano in actual eruption, or whether he has been tranſported by ſome magical effect to the brink of the cavern, where Vulcan and his Cyclops are occupied in preparing thunderbolts.

I wiſhed that Volair, the painter of Veſuvius, who ſo well expreſſed the terrific aſpect of that volcano during its moſt violent nocturnal eruptions, had been here to exerciſe his pencil on this artifical volcano, which is no leſs ſtriking in its appearance than the other.

The ſupplies of ore are on the ſame terrace with the coals. A canal * dug at a great expence, and which communicates with the ſea, ſerves to convey all the materials uſed here, and to tranſport its manufactured productions.

Three kinds of ore are employed here, which are ſtored up in diſtinct and ſeparate heaps.

The firſt conſiſts of a decompoſed hæmatites, which is procured from the county of Cumberland. It is of a reddiſh appearance, ſoft to the touch, and ſtains the hand nearly of a blood colour: it is very rich in iron.

The ſecond is a hard rocky ſubſtance, of a yellowiſh brown colour.

The third is of a deep iron grey colour, ſometimes inclining a little to violet, and is remarkable for being formed in *geodes* (ſeptaria,) of a round or oval form, a little flattened. The largeſt of theſe geodes are about eighteen inches in diameter, and the leaſt from four to five inches.

On placing them on one edge, and giving the other a hard ſmart blow, with a hammer, which breaks them into two pieces, one is agreeably ſurpriſed to ſee their interior filled with a multitude of very diſtinct, ſmall priſms of three, four, and five ſides, and ſeparated from each other by filaments, or ſtreaks, of calcareous white ſpar, and ſometimes of ponderous ſpar, and white or yellowiſh ſpathoſe iron.

Theſe priſms conſiſt of the ſame matter with the geodes, that is of a kind of a hard unctuous iron ore, which at firſt has rather the appearance of a deep grey argillaceous ſtone, than of an iron ore. The priſms, which muſt be conſidered as the reſult of contraction, when the ſubſtance of the geodes was ſoft, are from three to four lines broad, and from two to three inches long. Their forms are very perfect and regular; and in ſome of the largeſt the priſms are ſo multiplied, and diſpoſed with ſuch order, that they reſemble, in miniature, thoſe fine baſaltic colonnades, commonly known by the name of Giant's Cauſeway.

This ſpecies of iron ore is obtained in great abundance from a hill near Dunbar, a ſmall town in Haddingtonſhire, about thirty-ſix miles from Edinburgh, cloſe by the ſea, and, conſequently, very convenient for the conveyance of the ore. It affords a great quantity of iron, which one would not expect from its appearance to the eye; but analyſis and experience have proved that it is valuable. It is neceſſary to calcine it before it is put into the ſmelting furnace.

By the due intermixture of theſe three ores, there is obtained a grey, crude iron, of a good quality, which is applied to the moſt extenſive uſes. It is ſo ſoft as to yield eaſily to the fire; and, as it is alſo very pure, may be moulded into the moſt delicate forms.

It may juſtly be ſuppoſed, that it was not without repeated unproductive experiments, proceſſes, and expences, that this eſtabliſhment arrived, at length, at its preſent high ſtate of perfection, in which every thing is appointed, every thing is executed, with ſuch uniform preciſion, that nothing is entruſted to ordinary routine or chance.

The minerals are intermixed with method, carefully weighed, and put into baſkets of equal dimenſions. The ſame attention is obſerved with reſpect to the coals. Every thing is placed in

* The Forth and Clyde navigation.

regular order, within reach of the founders, under ſheds appropriated to that ſervice. The baſkets for each charge are always counted out; a clock, erected near the large furnaces, determines the preciſe time of putting in the charge. The ſame form is obſerved with reſpect to the diſcharging of the furnaces; the ſtroke of the bell announces the moment when they ſhould proceed to that operation, and every one of the workmen flies to his poſt.

We viſited the place where the crude iron is refined in reverbaratory furnaces, to be afterwards caſt into cannons, mortars, howitzers, bombs, balls, &c. We ſaw alſo, that where the moulds are prepared, and another place where they are dried.

We were then conducted into a vaſt fabric, which ſuggeſted the moſt pleaſing ideas, for its productions conſiſted of the various implements of agriculture, the arts, and domeſtic uſe; in this place were made coppers of five feet diameter, for the making of ſugar in the Weſt Indies; ſtoves, in the ſhape of an antique urn, mounted upon pedeſtals; hearths of all kinds, and of the fineſt faſhions for pit-coal fires; kitchen ranges, with all their appendages, boilers, tea-kettles, ſauce-pans, neatly and ſolidly tinned; ſpades; hoes, of different ſorts, for cultivating the ſugar cane, which were ground to a ſharp edge on large whet-ſtones; baſſo-relievos, of the moſt excellent model, for chimney backs: in one word, every thing, even to caſt iron hinges and bolts for doors; and the greater part of theſe productions are ſold at ſo moderate a rate, that a man of very ſlender fortune may here procure many articles of neceſſity, and even of ornament, which cannot be obtained elſewhere at three times their price. But labour and workmanſhip are, in this place, aſſiſted by ſo many machines and ingenuous proceſſes, that its commodities are executed, both in a ſhorter time and with greater perfection, than in other eſtabliſhments of the ſame kind.

I ſhould not forget to notice a very ſimple machine, which ſerves to grind and reduce to a very fine powder the charcoal uſed for ſprinkling over the moulds; it conſiſts of a kind of mortar of caſt iron, ſeveral feet in diameter, cloſely ſhut with a wooden cover, perforated in the middle, to admit the paſſage of a vertical cylinder, which forms the principal mechanic power of the machine, being turned round on its own axis by a wheel, which is moved by water.

Two iron bars paſs horizontally through the bottom of the vertical axis, in the manner of a croſs, and they may be raiſed or lowered at pleaſure, by means of ſeveral holes, at different diſtances, in the axis.

This croſs divides the area or capacity of the mortar into four portions, two of which are occupied by two iron balls, nearly as large as ordinary bombs, but entirely ſolid, and of a poliſhed ſurface. The moment the axis is put in motion, the balls begin to roll round after each other, and thus ſpeedily bruiſe the charcoal. But as by this means the latter might be compreſſed only, without being reduced to a fine powder, the two other ſpokes are furniſhed with teeth in the manner of a rake, which ſtir up the charcoal from the bottom of the mortar, and turn it on every ſide; ſo that in a very ſhort ſpace of time, and with little trouble, whole ſacks of charcoal may be ground to an impalpable powder, without any loſs of ſubſtance.

MODE OF EDUCATION IN FRANCE.

THE following obſervations on the former and preſent mode of education in France, as written by a celebrated French author, will not be found altogether inapplicable to this country.

A compariſon no leſs curious than uſeful may be drawn between the mode of education formerly adopted in our public ſchools, and that which in moſt modern times has ſucceeded it. For-

Formerly children were educated upon a ſyſtem of ſalutary ſeverity, unjuſtly decried as pedantic. Nearly the whole day was conſecrated to ſtudy, and the periods of recreation were few and of ſhort duration. One of the leaſt advantages of this method was the habit of induſtry which children early acquired by it, and ſeldom failed to preſerve as they advanced in years. Their ſtudies were of a ſerious caſt.—Ancient Languages, Belles Lettres; Mathematics, and Logic, occupied every inſtant of their time; ſtudies of amuſement, ſuch as Drawing, Muſic, Dancing, and Fencing, were only allowed at thoſe intervals devoted to recreation. By this means, children became ſenſible, that ſuch arts were of a ſecondary deſcription, and only calculated to unbend their minds from the more important labours to which their duties in life might call them. This method of education, the reſult of the experience of many ages, proved that thoſe who purſued it, knew how to appreciate the force of habit, by which, as much as by precept, youth were formed to the love of labour, and the obligations of ſociety.

A Student, on leaving College, was not a man of faſhion; he was not poſſeſſed of thoſe frivolous qualifications, which enabled him to render himſelf at once conſpicuous in the world—he was not deſirous of poſſeſſing them; he preſerved, for ſeveral years, the reſerved and thoughtful diſpoſition he had contracted at College, and felt the neceſſity of ſtudy and retirement; it was during that period he matured by reflection, all he had learned in his youth.

A young man then made his appearance in the world at a later period, but when he was admitted, he bore the ſtamp and character of a man; his ſtudies were finiſhed; and the ſociety of the other ſex ſoon poliſhed what remained of the pedantry of the College. Then the accompliſhed gentleman was diſtinguiſhed as a philoſopher, a man of learning, a man uſeful to the State. Then when a ſerious diſcuſſion aroſe, a young man was not reduced to the neceſſity of continuing ſilent, or of bluſhing at his ignorance.

Now things are upon a ſyſtem entirely different. The youth at boarding ſchool is in a manner in the very boſom of ſociety. There he is not fatigued by ſerious ſtudies; ancient languages are neglected, and conſidered as uſeleſs. Nothing is thought of but improving his exterior addreſs; and he is neither habituated to ſtudy nor diligence. Thoſe arts which formerly were deemed mere relaxations from the more ſevere branches of education, now conſtitute its principal baſis. Muſic, but particularly dancing, conſume the beſt part of the day. Parents, obſerving the importance attached to ſuch qualifications, are led to believe, that they ought to adopt the method attributed to the Engliſh, in learning their children a trade, and that their's are deſtined to become dancers or buffoons.

Nothing is now regarded, as has been already obſerved, but outward ſhow, and it is thought ſufficient to give youth a vague and ſuperficial idea of literature. The ancient cuſtom of claſſes is conſidered laborious, and calculated to excite a diſtaſte for learning. The preſent mode, by a courſe of public lectures, is not attended with thoſe inconveniences.

At the hour appointed, a numerous ſociety of charming women are admitted into the hall—as theſe lectures are for the public and not for ſtudents, the front ſeats are appropriated to the public, and the ſtudents are placed behind at a diſtance. The converſation and the ſmall talk of the ladies prepare the pupils for the leſſons they are to receive.

At length the profeſſor arrives. From the nature of the company who compoſe his audience, it may be eaſily conceived, that he is not one of thoſe grave perſonages, who formerly meditated in ſilence and retirement, the leſſons he was to deliver to thoſe he was appointed to inſtruct. The appearance of ſuch a pedagogue, would put the whole company to flight.

The Profeſſor is a man of the world, twenty Lyceums have the honour to reckon him among their Members. He is well received in all faſhionable ſocieties, where the empty effuſions of his poetic fancy are read with delight and applauſe. Among all the women who are to compoſe his audience, there is not one to whom he has not addreſſed a ſonnet or a madrigal. Thus he paſſes for a man of celebrity, and the murmur of pleaſure is heard the moment he appears. He advances, then modeſt-

deftly bows to the company in return for the tribute of applauſe beſtowed on him. The Lecture commences.

The Profeſſor recites a ſatire of Boileau, perhaps a Canto of the Lutrin, in order to learn his pupils to read. Then he takes a book containing annotations upon ſome ancient author. Solicitous to pleaſe, and not to inſtruct, he paſſes over whatever is grave, and only attends to whatever furniſhes a play upon words or amuſing conceit. Afterwards he announces his intention of terminating the Lecture by ſome verſes of his own.

Though the poetry of Boileau has been unattended to, yet the inſtant he announces his own verſes, the moſt profound ſilence reigns throughout the Hall, nothing can divert the attention of the company. They have been repeatedly heard, but they always poſſeſs ſome new charm. He is only interrupted by burſts of admiration and plaudits of enthuſiaſm; he concludes too ſoon for his audience.

It is by ſuch leſſons we pretend to inſtruct youth. They can only acquire the taſte and habits of their maſters. However the year terminates, and the rewards of merit are diſtributed.

Formerly a learned aſſembly attended the diſtribution of the prizes; they were accompanied with great ſolemnity, in order to excite the emulation of the ſtudents, and early inſpire them with a deſire of glory.

Now the moſt faſhionable Aſſembly is convoked. The moſt handſome and elegant women, and the moſt gallant men are invited. The union is charming. The diſtribution of prizes has nothing to do with the feſtival; it only forms the pretext. Moſt of the perſons invited, only come for the ſake of the concert and ball which is afterwards given.

The Students perform the honours of the entertainment. They are applauded at the concert; but it is particularly at the ball the reſult of their education is admired; it is for that alone they ſeem to have been brought up: at the ball their triumph is complete. The country dance, the waltz, the allemand, and the gavot, furniſh, by turns, the means of diſplaying their talents. Every one predicts they will become excellent dancers; but alas! they will be merely dancers.

This ſort of feſtival, which is ridiculous in ſeminaries for the inſtruction of boys, is ſtill leſs becoming thoſe appropriated to the education of young girls. There, as well as in the former, a brilliant, rather than a choſen and reſpectable ſociety, is invited; plays performed by the girls themſelves always form part of the entertainment. It is then the young female quits that timidity, I may ſay, that baſhfulneſs, which conſtitutes the charm of her age, to provoke applauſe by forwardneſs and affected graces.

It may not be uſeleſs to mention that formerly at St Cyr, Madame de Maintenon, introduced the cuſtom of performing, at certain periods, little theatrical pieces; they were compoſed expreſsly for the occaſion, and on religious ſubjects, and therefore appeared leſs liable to cenſure, yet they were deemed ſo dangerous, that Lewis XIV. prohibited them.

After the play, the young girl emboldened by her ſucceſs, proceeds to the ball-room, to rival women in addreſs and coquetry, and ſhare with them the applauſe of the company. Such a ſcene does not ſoon wear out of their minds.

Hitherto the Government has ſhut its eyes to theſe abuſes; it is then the buſineſs of Satire and the legitimate Stage to hand them over to ridicule. The Theatre Louvois, which Picard has ſupported by his charming works, has commenced the attack in two Comedies lately repreſented. The *Pacha de Sureune* particularly merits the ſucceſs it has obtained. It contains intereſting details, as to the internal management of the boarding ſchools of young Ladies. It is written with ſpirit. The plot, taken from a well known ſtory, is ſimple and agreeable.

During the repreſentation of this piece, the fathers of families loudly applauded the paſſages directed againſt the new mode of educating youth. They were ſenſible of the diſadvantages of it; but ſuch is the fatality attached to human nature, that we much doubt whether any one of them has ſufficiently profited by the leſſon, to have reformed ſuch a ſyſtem of education with regard to his own children.

ON ATTENDING PUBLIC PLACES.

FROM MORRICE'S MENTOR.

AMONG the many temptations and and incitements to vice, extravagance, and intemperance, to which youth are ſubject in the outſet of life, that of frequenting public places of amuſement, however innocent in their own nature, is of the moſt ſerious and fatal conſequences to them, from the indifferent company, and the various accidental allurements to the gratification of their paſſions, which they muſt unavoidably meet with in ſuch places. ---Were the company who haunt theſe places all modeſt, virtuous, and temperate, there could no injury reſult to youth from viſiting them; but as it is too generally known that this is not the caſe, there is the leſs occaſion for me to ſay any thing further on that head.

It is conſidered as an innocent and a uſeful propenſity in young men to wiſh "to ſee every thing worth attention, and to witneſs every ſcene of various life which is to be met with in the metropolis;"---nay, this idea is carried ſo far, that a young gentleman is conſidered as not quite finiſhed in his town education till he has eat ox cheek in a cellar in St Giles's, where the knives, forks, and ſpoons, are chained to the table, for fear of being ſtolen; or till he has beat the rounds of Covent Garden, broke a dozen windows or two, ſeen the gardeners bring in their vegetable treaſures at four o'clock in the morning, knocked down the watchmen, and then paid a viſit to the watch-houſe for the remainder of the night, or rather morning; nor would he be at all qualified to converſe with the modeſt and hopeful youth of the age, except he had been carried before the Sitting Alderman: indeed, till he has performed theſe exploits, he can hardly venture to open his mouth in the improving company, who conſider theſe little adventures as requiſites to the knowledge of the world. ---I ſpeak from experience, for I was once ſilly and weak enough myſelf to be induced to entertain the ſame ill-founded opinion. Since I have advanced in life, however, I have, to my ſurpriſe, found that hundreds who had never been at any place of public amuſement, and had never broke a window, or knocked down a watchman, or been carried before the Lord Mayor for a midnight brawl, knew as much, and a great deal more, of the world, than I did---had taken better care of their health, characters, and purſes---had ſucceeded better in life, and were in every reſpect better qualified than myſelf for buſineſs, and more valued and eſteemed by their friends; at leaſt by thoſe kind of friends whoſe reſpect and eſteem are worth the acquiring.

It really is not neceſſary to the health, happineſs, information, or even amuſement, of youth, that they ſhould frequent public places; nor, if it were, would the diſadvantages be at all counterbalanced by the benefit they would reap from the permiſſion to do it---Even if they go into good company at theſe places, they have eyes and ears; nor can the virtue of their companions prevent their's from being aſſailed, wounded, and perhaps, undermined, though by gradual and imperceptible degrees.---This of itſelf is a ſufficient argument for keeping youth as much as poſſible out of the way of theſe promiſcuous aſſemblies, if there were no others of ſtill ſtronger weight and force.

The proper purſuit of the young is not pleaſure, but buſineſs; and to forward themſelves in life, by a ſteady and diligent application to their profeſſion, ought, next to their duties to God, to be their principal aim.---The enjoyment of eaſe and moderate pleaſures is reſerved more properly for the meridian of life, when, by induſtry, they have ſecured to themſelves the means of purchaſing them without the riſque of injury to others, with whoſe money they are entruſted.

Of pleaſure you are permitted, ingenuous youth! to taſte with moderation; but beware of what ſpecies it is, in what quantity, and in what com-

pany you enjoy it.---Self-denial, and abſtinence from pleaſure, have by many been accounted the greateſt of pleaſures; but, then, that is a pleaſure of the mind, and a ſenſual one;---and, though it may ſeem problematical, I believe it is, nevertheleſs, true, that thoſe who have feweſt wants, and are leaſt given to worldly pleaſure, approach neareſt to the nature of the Adorable Creator, the Pattern of Supreme Perfection and Excellence.

I ſhall not enter here into the detail of thoſe allurements and temptations to vice and unlawful pleaſure with which our public gardens, of all deſcriptions, abound, by the permitted admittance of the moſt abandoned of the female ſex, and the licentious manner in which they are ſuffered to conduct themſelves in preſence of the virtuous of their own ſex, and the as yet uncorrupted of the other--- nor of that *nakedneſs* of dreſs, which, it is to be owned, they are but too much countenanced in, by the ſuppoſed virtuous and modeſt of their own, on which ſubject I believe men, in general, have but one opinion.

The ſuppreſſion of that infamous haunt of vice and iniquity, the Dog and Duck---the Apollo Gardens, and ſome other public reſorts of the ſame contaminating tendency, ſufficiently proves that the legiſlature beheld with abhorrence the prevailing bad effects they had upon the morals of youth, and the conſequent injury they did to ſociety; nor can there be a more powerful argument than this, againſt ſuffering youth to frequent any place of public amuſement which might lead to the corruption of their minds, or the weakening their native ingenuous principles, till age and experience have ſo confirmed them in good habits, that the effects of allurements would be loſt.

It has long been a matter of argument, whether the Play-Houſe tends to corrupt or benefit youth: my opinion is, that if you purge the lobby of the riotous and debauched, and the boxes of proſtitutes; regulate the dreſſes and alluring attitudes of the female performers, and keep youth from behind the ſcenes, they run no riſque of being contaminated, but very much the reverſe; for I conſider the ſtage as an epitome of the world, and that more moral inſtruction, attended with deeper impreſſion upon the heart, is to be acquired there, than by books or converſation, from the apparent reality of the parts which are acted before them, and in which the talents of the performers are often ſo ably exerted, as to leave even grown perſons almoſt in doubt, at times, whether the ſcene paſſing before them is real or fictitious, as their tears and laughter, their blood-chilling horrors, and aſtoniſhing emotions of ſurpriſe, will frequently teſtify.

Fear not, then, ingenuous youth! armed with your native innocence and uncorrupted heart, to viſit the ſcene where the immortal Shakeſpeare yet ſpeaks, though dead—where, produced "from his airy magazines of nothing, he exhibits bodily forms and ſhapes, and, for your inſtruction, gives them a local habitation and a name:" whether celeſtial Ariel gently waves his ſilver wand, or monſtrous Caliban bends beneath his ponderous load, you will ſtill admire the poet's art: but when Othello rages o'er the ſcene, and Deſdemona weeps; or Hamlet's ghoſt, with meaſured ſtep, moves round the ſtage, while Denmark's Prince, with trembling nerves and faltering voice, conjures his royal father's anſwer; when conſcience-ſtruck Macbeth with horror views the blood-ſtained ſword; or Barnwell, by the treacherous Millwood's arts allured, intends his uncle's death—be it your care to draw inſtruction from the paſſing ſcene, and, while you weep or feel, reſolve, and keep to your reſolves.

But, while you put performers to their proper uſe on the ſtage, and entertain yourſelf with their talents and and humour, put yourſelf out of the reach of their familiarities and impertinence, by making it a point never to go behind the ſcenes; for the creatures that are to be found there are but ſo many birds of prey, that will hover round you only to devour you; full of fawning and flattery to gain your favour, and, perhaps, inſolently ridiculing you the moment your back is turned.

I would not be underſtood from what I have before ſaid, to recommend a frequent reſort to the theatres on any account. It ſhould be but rarely and

then, only when an inſtructive tragedy or comedy is to be performed: nor ſhould you ever patroniſe them till they have undergone a very thorough purging, and appear what they ought to be, the ſchools of refined manners and unblemiſhed virtue.

Muſic, which ſo much engroſſes the attention of the preſent age, is in itſelf, a harmleſs and innocent recreation; but, in ſome ſtations of life, it is ſuperfluous, and not only uſeleſs, but abſolutely detrimental, eſpecially to tradeſmen: to have one's head filled with crotchets and quavers, being a proverbial phraſe to denote a man inattentive to the buſineſs before him.

Frequent not, therefore, Operas and Concerts, at leaſt, but very rarely; affect not any ſkill in compoſition, or to be a connoiſſeur, and to determine the merit of performers; nor truſt yourſelf publicly to perform on any inſtrument, or to keep company with ſuch as to make muſic their profeſſion; for there is an infatuation which attends purſuits of this nature, and, the moment you attach yourſelf to them, you will decline both in your credit and fortune.

A ſchool-fellow of mine, who was brought up a hatter, and had a little money of his own, before he was well out of his apprenticeſhip, gave into this ſpecies of folly, and, being a proficient on the violin, was never happy but when he was playing in the orcheſtra, at Vauxhall, or the theatres; by which means his buſineſs was deſpiſed and neglected, his money ſpent, and himſelf ruined: he has never got above the world ſince. This is a fact that comes within my own knowledge; and, though profeſſional players and ſingers may make immenſe incomes by their ſuperior talents, gentlemen players are ſure to be their dupes, or butts, and ruined, in the end, among them. Every player is not a Cramer; every ſinger is not a Billington, commanding, by her unequalled powers, L. 5000 for a winter's ſeaſon.

Loſs of time and increaſe of expence, are the immediate conſequences of aſſociating with performers: at taverns, you muſt think it a favour, if a performer contributes to your entertainment; for which you muſt both pay his reckoning, and load yourſelf, and your friends, with benefit tickets, moſt of which you muſt pay for out of your own pocket; and what you voluntarily pay for one, will be demanded by the reſt, by which you will expoſe yourſelf to an annual tax, and annual ſolicitations.

But of all the public places that I would adviſe you to be moſt particular in avoiding, is, that of Maſquerade aſſemblies; for, however innocent they may ſeem, or however plauſibly they may be defended, they are places you ought never to be prevailed upon, either by your curioſity, or the importunity of others, to viſit. It is making too bold an experiment on human frailty; and I am convinced that many perſons have ventured on crimes there which they would otherwiſe have avoided, merely becauſe they were unknown. It is a noble maxim of the poet's, that contempt of fame begets contempt of virtue; and to this may be added, that to be out of the reach of fame is to be in the way of vice.

Sunday Routs and Card-parties, your own virtue, and the reverence due to the Deity, will naturally preſerve you from; and the frequenting ſuch low places as Bagnigge-Wells, or other ſimilar haunts of proſtitutes or pick-pockets, your pride will moſt probably point out to you the neceſſity of avoiding; for it is next to a diſgrace for a gentleman to be ſeen in ſuch places, though, for certain claſſes of people, they are a convenient ſpecies of reſort and amuſement; but, at all events, they are improper for youth—as it is in theſe places that the firſt advances to unlawful commerce with the vileſt of the ſex are generally made.

The habit that young men, of the preſent age, have got into, of meeting in large companies, and ſpending their evenings at a public-houſe, or tavern, in ſmoaking, drinking, card-playing, and ſinging, is productive of very ruinous conſequences to them in their health, character and purſe—not to mention the injury it frequently occaſions to their employers, by loſs of time, from the effects of it next day. It is in this kind of public clubs that the firſt habits of intemperance are learnt, and, from the mixture of characters which frequent them, probably the ſtrongeſt impreſſions of corruption of morals are made; for evil communications (or bad converſation) will always corrupt good manners.

ON DREAMING,

FROM BEDDOES'S ESSAYS ON HEALTH.

THE writer, who ventures to lay down any propoſitions reſpecting Dreams, will be given up by every prudent reader, as one that launches upon an uncertain ſea without compaſs or rudder. Yet upon the examination of many dreamers, nervous and others, I have found, and I think any one, who will enquire, muſt find, that the following circumſtances are general. The images, that figure in dreams, are of more recent date, the younger the perſon is to whom they occur. Probable evidence of this might be derived from the manner in which the ideas of the human mind multiply, mix and decay. But I build the opinion upon the direct experience of dreamers of different ages. When the elder Scaliger dreamed that Brugnolus reproached him for the omiſſion of his name in a poem on the celebrated natives of Verona, and when the younger Scaliger learned that this Brugnolus, of whom his father had not the leaſt recollection, had really figured as a Veroneſe critic, it muſt be ſuppoſed (unleſs we admit of inſpiration on an occaſion ſo trifling) that the name was brought back by ſome aſſociation in ſleep, though it had vaniſhed from the waking memory. The name of Brugnolus or his portrait might have occurred to Scaliger in his early years along with a particular ſtate of the ſtomach, a certain poſition of the muſcles or groupe of ideas: and theſe modifications of the ſyſtem recurring at the time of his dream, would eaſily call up the name or the portrait, formerly connected with them. For whatever we think of in ſleep is apt to recur with its original, or with more than its original, vivacity,* whereas the ideas in healthy wakefulneſs are fainter than the impreſſions from which they are derived. Dr Prieſtly has told us that "many perſons (and he is one of the number) ſeldom dream of any thing recent."† The ready forgetfulneſs of freſh incidents among old people, and thoſe whoſe memory is not more retentive than in old people, makes it probable that their mind will commonly reach back in ſleep to the events of their earlier years, whether remembered while awake or forgotten, as in the caſe of Scaliger.

If it be true in children that the individual ideas of the day before, recur more frequently in dreams, the ſame holds alſo, other circumſtances being alike, with regard to nervous adults; and in both it is ſtill more ſtrictly true of the ſtate of feeling than of the individual ideas. For if any thing has happened to diſcompoſe a nervous perſon, the diſcompoſure will commonly be felt in ſleep to a ſtill greater extent; and though the very ideas laſt connected with the diſcompoſed feelings, ſhould not be reproduced, others that have formerly been ſo connected will. But generally there will be a mixture of both. For feelings that have accompanied ideas at different times, have prodigious power in bringing theſe ideas together;‡ and this is the chief ſecret for unriddling the inconſiſtencies of dreams, and the key to the boldeſt flights of lyric and dithyrambic poetry.

But Morpheus is not content with keeping the minds of his nervous ſlaves on the alert by the exhibition of his magic lanthern. His images route in-

* A boy learns his taſk imperfectly over night; the next day he can repeat it without fault. Here it is evident that ſleep has introduced a ſtronger tie between the ideas conſtituting the taſk. And ſhould the repetition make part of a dream, it will doubtleſs be more fluent than in the morning, as we all find ourſelves much more maſters of a language we are ſtudying, when we think in it aſleep.

† New York Med. Repoſitory, V. 2. 128.

‡ I only touch here upon the aſſociating power of the feelings. It is the moſt neglected, and perhaps at the ſame time the moſt pregnant topic in the doctrine of the mind.

to action the muſcles that ought to remain at reſt during the night. The ſleep of ſavages and of labourers, well fed and not overſtrained, may admit, perhaps, of a pretty uniform deſcription. But from the profound injury which the ſenſitive part of the human frame ſuſtains, in numberleſs members of civilized ſociety, the modifications of exiſtence come to be almoſt as numerous in what is uſually termed ſleep, as they are in the waking hours. Indeed ſleep has become, from this cauſe, almoſt a word without meaning. In its vulgar acceptation it appears to ſtand for the want of thoſe actions that are uſually determined by impreſſions upon the eye. The beſt way of arriving at a ſteady uſe of the word would perhaps be to examine well the repoſe of perſons, who do full juſtice to their animal faculties, and to apply it ſtrictly to this ſtate.

Talking in ſleep muſt be conſidered as the ſign of a diſeaſed condition of the nerves. When it is conſiderable and frequent, it takes away from ſleep all title to be looked upon as "chief nouriſher in life's feaſt," and indicates ſuch a diſpoſition to the worſt forms of nervous affection as ſhould not be ſuffered to go on without correction. We have the well-attested caſe of a baſket-maker in the principality of Waldeck, who being much affected by a ſermon, repeated it the next night in his ſleep; and ever afterwards preached extempore, from ſome internal impulſe like a fit, and alſo from the effect of ſpirits. During the time, he ſat in a kind of ſtupor, with his eyes fixed, but without ſeeing, perſpired and had oppreſſion of his breath though he did not ſpeak loud or long. He ſeemed much exhauſted, ſighed deeply and recovered ſlowly.—(*Moritz*, I. c. iii. I. 44).

The groteſque, yet affecting ſcenes which ſleep-walkers go through, and concerning which ſtory-tellers have commonly ſo much to relate, exhibit a much more alarming union between muſcular action and the imagery of dreams. The number of accurate obſervations we have on perſons afflicted with this ſpecies of nervous malady is now very conſiderable. The partial retardation or interruption of ſome courſes of action, while others run on (and often irregularly) in the channels to which they have been accuſtomed, when the firſt are in motion, ſeems to be common to all; and indeed, if no variation take place, there could, it is evident, be no diſtinction between ſleep-walkers and waking-walkers. Sauvages relates of a girl ſubject to catalepſy, that one morning he found her with all her muſcles rigid, and that in five or ſix minutes ſhe ſet to yawn, and began the following ſcene, which ſhe had often acted before. She ſpoke with a quickneſs and vivacity which ſhe never ſhewed but in the paroxyſm, for at other times ſhe was timid and ſlow. What ſhe now ſaid was in connection with what ſhe had ſaid in the laſt acceſſion. Sauvages convinced himſelf ſhe was not aſleep by aiming to ſtrike her in the face, and though his hand came quite cloſe to her eye, ſhe neither winked nor drew back, nor made the leaſt pauſe in what ſhe was ſaying. A burning taper was held almoſt cloſe enough to ſinge her eye-laſhes, without effect. A perſon approached her from behind, and cried with all his might in her ear but equally in vain. Sauvages applied hartſhorn and brandy to her mouth and eyes; he put ſtrong ſnuff into her noſtrils, pricked her with pins, turned her fingers backwards and forwards, which yielded like thoſe of a puppet, and laſtly, he touched the ball of her eye with his finger without producing the leaſt appearance of ſenſation. She roſe out of bed, walked haſtily through the narrow paſſage between the bed frame and wall, without either ſtriking againſt the one or the other, or againſt the chairs. After going clear round, ſhe threw herſelf on the bed again, lay down, covered herſelf as at firſt. In a quarter of an hour ſhe came to herſelf, juſt as if ſhe had awaked out of a deep ſleep. *Mem. de l'Ac. Roy. des Sciences*, 1742. 409.

In the *Encyclopedie* under the article *ſomnambule* there is an obſervation, which ſhews a remarkable ſuſpenſion of one ſeries of affections, while others, the moſt intimately connected with them, were going on. The archbiſhop of Bourdeaux was at college with a ſtudent, ſubject to walking in his ſleep. On planting himſelf, from curioſity, in the ſtudent's chamber, ſo as to aſcertain his motions, he obſerved the young man ſit down to compoſe ſermons, which he read page by page as he committed them to paper, if it can be called reading, when no uſe was made of

his eyes. On being diſſatisfied with any paſſage during the recitation, he croſſed it out, and wrote the corrections with much accuracy over it. The writer of the article ſaw the beginning of a ſermon, in which was the following amendment. It ſtood at firſt *ce divin enfant*. On reviſal, it ſtruck the ſtudent to ſubſtitute *adorable* for *divin*. So he ſtruck out the firſt word, and ſet the ſecond exactly before it. But remarking that the article *ce* could not ſtand before *adorable*, he very nicely ſet a *t* after *ce*, and it then ſtood *cet adorable enfant*.

To ſatisfy himſelf that the ſomnambuliſt, in all theſe operations, made no uſe of his eyes, the archbiſhop held ſomething under his chin, ſufficient to intercept the view of the paper, on which he wrote. But he wrote on without being interrupted by this obſtacle in the way of his ſight.—To diſcover how the night-walker knew the preſence of objects, the archbiſhop took away the paper on which he wrote, and puſhed other papers under his hand. Whenever they were of an unequal ſize, the ſtudent was aware of the change, but when they were equal, he wrote on and made corrections on the ſpots, correſponding with his own paper. And it was in this way that poſſeſſion was gained of ſome of his natural lucubrations.—Among other manuſcripts, which the archbiſhop put into the hand of the encyclopediſt, are muſical pieces written with tolerable exactneſs.

One night, having dreamed that he was beſide a river into which a child had fallen, he went through all the actions tending to its reſcue, and with teeth chattering as from cold aſked for brandy. None being at hand, a glaſs of water was given him inſtead. But he immediately remarked the difference, and with greater impatience demanded brandy, ſaying he ſhould die if none were given him. Brandy was therefore now brought. He took it with pleaſure and ſaid, as he ſmelled it, that he found himſelf already better. All this time he did not awake, but, as ſoon as the paroxyſm was over, lay down on his bed and ſlept very compoſedly.

It was remarkable, and it coincides with the effect of the ſlighteſt irritation in recovering Mendelſſohn from his inability, that when the imagination of this ſtudent in his ſomnambuliſm ran upon melancholy ideas, he could be turned to a different ſubject by ſtroking his lips with a feather *. The feather, I ſuppoſe, by tickling the very ſenſible ſkin of the lips, induced a pleaſurable ſenſation, which brought along with it a train of ideas, formerly aſſociated with pleaſure of the ſame degree, and diſpoſſeſſed the intruders of a melancholy caſt.

The power of diſtinguiſhing different ſized pieces, may at firſt appear almoſt incredible without the aſſiſtance of the eyes. But one can conceive that this might ariſe from the touch joined to any exact habitual ſenſe of the ſpace, which the pen had to traverſe every line. In the ſame manner, we may underſtand how the girl, obſerved by Sauvages, was able to walk briſkly round her bed, without running againſt any thing in the room. The ſame accuracy of ſtep, has been often, but not always obſerved in night-walkers, when the moſt perfect uſe of their eyes could not have availed them; and why ſhould not the arm of a ſtudent accuſtomed to write have as much? The accuracy with which actions are frequently performed in ſleep, I have often known examplified.—A conſumptive patient of mine ſlept in a bed with a flat head, not above three feet high. Upon this he uſed every night to place a glaſs, two thirds full of water, for the reception of his expectoration. His attendants were frequently changed, and they all aſſured me, that he got up in his ſleep when he had any thing to expectorate, took down the glaſs, and regularly replaced it on the bed's head. Nor did he ever ſpill any of the water, except one night, when a bottle had been placed in the way of his hand to

* Immediately on writing this ſentence I touched the back of the hand in a teething child, while aſleep. The whole arm, the head and the body, though quiet before, moved ſeveral times. The child had only its ſkin rather heated from the teeth, otherwiſe did not ſuffer, though it muſt be ſuppoſed to have the ſenſibility of its nerves exalted during dentition: but not more ſo than the nerves connected with the motions in a ſomnambuliſt.

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the glaſs, after he had fallen aſleep. As there was plenty of light in the room, his not being ſenſible of the bottle, ſhows that he made no uſe of his eyes in taking down the glaſs.

It is nothing ſingular, that the eye ſhould be incapable of being affected as uſual by light, while other parts are in the contrary extreme. Such phænomena are among the moſt common of thoſe that are obſerved in nervous acceſſions. The ſtomach, for inſtance, ſhall be often ſo inſenſible, that a glaſs of diſtilled ſpirit ſhall produce no more effect, than a glaſs of cold water at another time; and this, in the caſe of a perſon, who has been all his life an utter ſtranger to the uſe of liquor in that ſtrength. At the moment when the ſtomach is deprived of its natural feeling to ſuch a degree, that the mind ſhall be all alive to the groundleſs fear of immediate diſſolution, and ſome of the ſenſes ſhall be ſo ready to be acted upon, that a ſlight excitement ſhall produce a ſtarting of the whole body. Who for example, has not known the feet benumbed with exceſſive cold, while the cheeks were all in a flame? It is not, however, certain that the retina or expanded optic nerve, is ever torpid in ſuch caſes, the experiment of throwing a ſudden light upon the eye, and obſerving, whether the pupil contracts or not, having ſeldom been made.

(To be continued.)

LITERARY NOTICES.

Sir William Ouſeley is engaged in a tranſlation of the Great Tarikh, or Chronicle of Tabari, whom Mr Ockley ſtiles the Livy of the Arabians, and upon whom Pocoke, D'Herbelot, Erpenius, Dr Hyde, and other learned Orientaliſts, have beſtowed the higheſt encomiums. There are only ſome fragments of the original Arabic work now remaining. In the tenth century there appeared an admirable Perſian tranſlation, enriched with a great deal of curious additional matter, extracted from the antient records of the Jews, the Perſian Magi, and the Muſſulmans. D'Herbelot prefers this verſion to the original.

A French tranſlation of the works of Guſtavus III. is now in the preſs, by order of the king of Sweden. A Swediſh edition, of which Count Oxienſtiern is the editor, will be publiſhed at the ſame time.

M. De Sacy has attempted to explain part of the triſold Egyptian Inſcription, copied by the French in Egypt before it was brought to London, in a printed letter addreſſed to the miniſter Chaptal. Another interpretation is ſoon expected from M. Akerblad, a Swede, verſed in the Coptic language, and now at Paris.

The French committee of Arts and Sciences, appointed to prepare a work on the ſubject of Egypt at the expence of the government, are proceeding in their labours with great activity. The work is expected to be very ſplendid.

In England, too, literary men ſeem to be equally deſirous of making their countrymen acquainted with Egypt. Lieutenant Anderſon has juſt publiſhed an Account of the Expedition againſt Egypt, under the command of Sir Ralph Abercrombie. Mr Spilſbury, alſo, is preparing another, reſpecting the operations of the ſquadron under Sir Sidney Smith.

A tranſlation of Geſner's Life of Lavater is promiſed by Mr Crabb, together with ſome poſthumous works of that celebrated phyſiognomiſt.

Since the inſtitution of the African Aſſociation, many laudable, and even ſucceſsful efforts have been made, towards the diſcovery of the interior of Africa. Park, Brown, and Horneman have of late thrown much light upon that obſcure quarter of the globe. A ſpirit for exploring it ſeems to be rapidly ſpreading itſelf. The court of Madrid, we hear, is preparing to ſend to the interior of Africa two perſons of emi-

eminence, to make diſcoveries in geography and natural hiſtory. Before they ſet out it is expected that they will viſit England, in order to procure mathematical and aſtronomical inſtruments, and to have an opportunity of converſing with Mungo Park, and with the members of the African Aſſociation.

A ſet of beautiful coloured figures, by Mr Sowerby, to illuſtrate the mineralogy of Great Britain, is nearly ready for publication.

There will ſpeedily be publiſhed by Dr Walker, phyſician in ordinary to the London Lying-in Hoſpital, General Obſervations on the Conſtitution of Women, and on ſome diſorders to which they are more particularly liable.

Mr Pinkerton, we are informed, is preparing an abridgment of his Geography that was lately publiſhed.

Mr Thelwal is preparing for publication a ſummary of his courſe of Lectures on Elocution. The plan is comprehenſive, embracing a wide field of enquiry and illuſtration. Mr Thelwal has been practiſing his ſcheme in different parts of England, but he now intends to extend his exertions, and to embrace Edinburgh in the circle of his exhibitions. He propoſes to unfold the art of delivery more fully than has been done by former writers, and to remove thoſe impediments which lay in the way of a complete orator.

We learn that Mr Ritſon is engaged in a curious work which will ſoon be ready for publication. Its object is to prove that to abſtain from animal food is a moral and indiſpenſible duty.

An edition of Spencer by Mr Tod is in the preſs, and will ſpeedily be publiſhed.

Mr G. Ellis's Specimens of Early Engliſh Poetry are reprinting for a ſecond edition.

A volume of ſermons by the Rev. Mr Ellin of Briſtol is announced for publication.

Mr Pratt propoſes to publiſh, this winter, the third and laſt volume of his Gleanings in England, and at the ſame time to give a new edition of the firſt and ſecond volumes. He intends likewiſe to give to the public, Gleanings in Wales, Holland, and Weſtphalia. The whole work will be compriſed in 6 volumes, and will be printed in a uniform manner.

An edition of Chatterton's works, for the benefit of his ſiſter, is preparing for publication. This edition will be greatly enlarged, and will occupy three octavo volumes.

Mr Bridel, author of a Tour in Switzerland, in the year 1789, is about to publiſh a new edition of his work, embelliſhed with pictureſque views, which will be executed by the firſt landſcape painters in Switzerland.

M. Gwrlitt, hitherto director of the ſchool of Kloſterbergen, near Madgeburg, hath been called to Hamburgh, as director of the Johanneum, a literary eſtabliſhment, which will be conducted on a new plan, already eſtabliſhed by the Magiſtrates of the city.

William Ord, M. P. has preſented the Literary and Philoſophical Society of Newcaſtle with another donation of books, amounting to 54 volumes, moſtly Greek and Latin claſſics, and valuable editions.

Meſſrs Cripp and Clarke, of Jeſus College, Cambridge, have returned to this country from a journey, extending from the 96th degree of North Latitude to the territories of Circaſſia and the ſhores of the Nile. They have brought with them a collection of Natural Hiſtory, Antiquities, &c. contained in 183 caſes; and, perhaps the largeſt ever ſent to England, illuſtrating the natural and moral hiſtory of the various people they viſited.

The Botanic part contains the Herbary of the celebrated Pallas, enriched by the contributions of Linnæus, and his numerous literary friends.

With the minerals are ſeveral new ſubſtances, and the rareſt productions of the Siberian mines.

Among the antiquities are the various Inſcriptions and Bas-reliefs, relative to obſervations made in the plain of Troy, and which were announced by M. Chevalier in France, in the laſt edition of his work.

The Medalic Series contains ſeveral coins of Greece, and of the kings of Parthia, hitherto unknown.

The Manuſcripts are in Hebrew, Coptic, Arabic, Abyſſinian, Perſian, Turkiſh, and the languages of Tibet-Tartary; and in the Greek and Latin languages are ſeveral manuſcripts of the claſſics, of the goſpel, and the writings of the earlieſt fathers of the church.

In addition to the above, the collection contains Greek vaſes, gems, ſculpture,

ture, and many remarkable Egyptian monuments from the ruins of the city of Sais, diſcovered by thoſe travellers in the Delta, after the evacuation of Egypt by the French. Alſo numerous original drawings, maps, charts, plans, models, and the ſeeds of many rare and uſeful plants; the habits, utenſils, idols, of the inhabitants of the Alcutan Iſles, brought by Billings to Ruſſia, after an expedition to the countries lying between Kamſchatca, and the North-weſt coaſt of America; with many geographical obſervations, the publication of which was ſo long prohibited by order of the Ruſſian government.

National Inſtitute of France.

At the ſitting of the 12th ult. Citizen Toulingeon read a paper on the different modes of writing hiſtory. Another was read by Citizen Mongez, on the true ſituation of Noviomagus Lexoviorum, near Liſieux. Mongez thinks that D'Anville was deceived in making Liſieux the ancient capital of the Lexovii, which was ravaged by the Saxons about the end of the fourth century. Citizen Delambre read a notice on the life and labours of Gabriel Bory.

Langles read a paper on the Oaſis of Ammon. The ſandy deſart which ſeparates Egypt from the States of Barbary, was not leſs celebrated from the expedition of Cambyſes and Alexander, than from the temple of Jupiter Ammon, which it contains. To this temple the inveſtigations of Langles were directed, and by his obſervations, he confirms the opinion of Major Rennel, that the Oaſis of Ammon is the ſame to which the Arabs give the name of Suntariah and Syodah. Citizen Cicard read an hiſtorical account of the life and writings of N. F. Dervailly. The ſitting concluded with reading a memoir on muſic, conſidered as a means of cure for certain diſeaſes, by Citizen Dacaſſantz.

The new prize eſſays are—Claſs of Moral and Political Science—To determine in what manner the faculty of thought ſhould be analyſed, and of what elementary faculties it is compoſed. Geographical Claſs—To compare the geographical deſcription given by Ptolemy, with thoſe tranſmitted to us, by ſubſequent geographers and hiſtorians, relative to the interior of Africa, excluſive of Egypt, and the coaſts of Barbary, from Tunis to Morocco.

Mathematical and Phyſical Claſſes—To determine by obſervation, and anatomical and chemical experiments, what are the phenomena of the torpor to which certain animals, ſuch as Racoons, are ſubject during the winter, with reſpect to the circulation of the blood, reſpiration, and excitability, to examine the cauſe of this ſleep, and why it is peculiar to thoſe animals.

In Poetry. The ſubject of the prize is "Virtue is the foundation of Republics." Montes III. 2, 3.

SCOTISH LITERARY NOTICES.

Dr Forbes, of the Univerſity of Edinburgh, has in forwardneſs, Memoirs of the firſt and moſt eminent founders of the Edinburgh Medical School, with an account of their works. In this publication, the literary hiſtory of the celebrated Cullen will be particularly conſidered; a critical eſtimate of the moſt important of his works will be formed, and the merit of his doctrines will be candidly appreciated. In this department of his labours, the author will be naturally led to review the tenets of Brown, the far famed rival of Cullen; and he hopes to be able to exhibit to his readers, an important ſtatement of the ſpeculative opinions of theſe renowned medical theoriſts. Both Brown and Cullen now repoſe in the ſilent chambers of death, their reſpective theories may therefore be canvaſſed with temper, and without reviving, in Britain at leaſt, thoſe hoſtile literary feuds, which now rage in ſome of the moſt celebrated ſeminaries on the continent, and which here too, once diſturbed the peace of ſociety, and marſhalled medical men under the banners of their reſpective leaders.

Propoſals are circulated for publiſh-

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ing by ſubſcription, Lives of the Ancient Philoſophers, comprehending a Choice Selection of their beſt Maxims, together with a great variety of Anecdotes, tranſlated from the French of Fenelon, Archbiſhop of Cambray, by John Cormack. The work will be accompanied with Notes, by the tranſlator, and preceded by a Life of the Author. The original work is now become very ſcarce, and we hope Mr Cormack will meet with ſufficient encouragement, to exhibit to the public in an Engliſh dreſs, this pleaſing and inſtructive work of the Archbiſhop of Cambray.

A ſecond edition of the firſt number of THE EDINBURGH REVIEW, publiſhed on the 25th October, has juſt appeared.

A ſecond edition of the Minſtrelſy of the Scotiſh Border, with conſiderable additions by the editor, Walter Scott, Eſq. advocate, is in the preſs and will be ſpeedily publiſhed. A third volume is in a ſtate of preparation, and will be publiſhed early in the Spring.

The ſecond edition, corrected, of Profeſſor Stewart's Elements of the Philoſophy of the Human Mind, (in one Vol. octavo) has juſt appeared.

An Inquiry into the Colonial Policy of the European Powers, by Henry Brougham, jun, Eſq. is in the preſs, and will be ſpeedily publiſhed.

A new edition of Dr Macknight's Harmony of the Goſpels, in 2 volumes octavo, is in the preſs. It will be accompanied with a Life of the Author.

We beg leave to correct a ſmall miſtake which we made in our laſt Number, reſpecting the tranſactions of the Royal Society of Edinburgh. It was only a part, and not the whole of the fifth volume that was then in the preſs. The firſt part was publiſhed a good while ago: the ſecond part is now publiſhed, but both will be too ſmall to make a volume.

POETRY.

For the Scots Magazine.

VERSES

ON YOUTHFUL SCENES.

O YE ſcenes of my innocent ſport,
How fondly your ſhades I review,
Tho' ye whiſper a tale to my heart,
A tale that is woeful but true;
When ye tell me how Time haſtens on,
How it ſweeps, like a flood, all away;
That my youthful companions are gone,
That they paſt like the ſons of a day.
Here firſt yon bright Parent of day
Vouchſaf'd to ſhed o'er me his light,
Here the ſpot of my infantine play,
Here the fledgling firſt took its flight;
Here under the foſtering wing
Of a parent, protector, and guide,
I have gather'd the flow'rets of ſpring,
Nature bade me no farther provide.
With rapture I gaze on the green,
The well known reſort of my joys,
Where oft, in the days that have been,
I have mix'd with the frolickſome boys;
Yet, ah! though the period be ſhort,
(And in truth it appears but a day)
How many, that joined in the ſport,
Are like the grey miſt paſs'd away.
O how cheerful the morn of one's days!
When cares never ruffle the breaſt,
Yet in manhood the ſtripling ſays,
'Tis then, only then, I'll be bleſt;
With tranſport he hoiſts the proud ſails,
And laughs at life's angry blaſt;
He is ſport to the waves and the gales,
Till he lands in the haven of reſt.
Ah Time! more deſtructive than war,
How ſtrong and how powerful thy ſway?
How quick in thy ravaging car,
Doſt thou bear even nations away?
Here Colin liv'd ſnug in the vale,
But where's his memorial gone?
Let me read the hiſtorical tale,
Engrav'd on yon moſs-covered ſtone:
Here a dome has exalted its head,
Time's all-waſting hand to defy;
But a few more ſhort ſeaſons once fled,
And it alſo in ruins muſt ly.

Where's

Where's the lord of this princely domain,
Who claim'd once theſe fields as his own?
Where's Damon who dwelt on the plain?
Both maſter and manſion are gone.
Sometimes on the field one may ſee
A ſtalk that the reaper has paſt,
On the heath-covered mountains a tree
May long have withſtood the fierce blaſt;
So a ſwain on the plain ſtill is ſeen,
His head ſilver'd over with grey,
A ſon of the days that have been,
Hear! how he pours forth his ſad lay:
"O how ſweet ſhines yon evening ſun,
As he trembles above the blue wave;
Like him, too, my courſe is near run,
And I hang on the verge of the grave;
He may riſe, but he'll ſhine not for me,
Nor for me ſoon the linnet ſhall ſing,
Nor ſhall nature, on meadow or tree,
For me ſpread the glories of Spring;
But ſelfiſh, ah! what do I ſay,
Does he ſhed his kind beams but for one?
Tho' hundreds I've ſeen paſs away,
Yet no blank in creation is known;
Theſe fields ſhall be covered with flocks,
That riv'let ſhall flow juſt the ſame,
Thoſe ridges ſhall wave with rich crops,
When unheard on the hill is my name."

W.

For the Scots Magazine.

THE ROBIN'S PETITION.

WHEN the leaves had forſaken the trees,
And the foreſts were chilly and bare,
When the brooks were beginning to freeze,
And the ſnow waver'd faſt thro' the air.

A Robin had fled from the wood
To the ſnug habitation of man,
On the threſhold the ſuppliant ſtood,
And thus his petition began:

"The ſnow 's coming on very faſt,
No ſhelter is found in the tree,
When you hear this unpitying blaſt,
I pray you have pity on me.

The hips and the haws are all gone,
I can find neither berry nor ſloe,
The ground is as hard as a ſtone,
And I'm nearly buried in ſnow.

My dear little neſt once ſo ſweet
Is fill'd with the ſpikes of the thorn,
On a tree ſhould I now take my ſeat,
I'd be frozen to death before morn.

Do, throw me ſome crumbs of your bread,
Take me in to the ſide of the fire,
And when I am warmed and fed,
I'll whiſtle without other hire.

Till the ſun be again ſhining bright,
And the ſnow is all gone—let me ſtay,
O ſee! what a terrible night!
I ſhall die if you drive me away.

And when you're come out on the morn,
And are looking and looking around,
Oh how will your boſom be torn,
When you ſee me lie dead on the ground!

Then pity a poor little thing,
And give me a part of your ſtore;
I'll fly off in the firſt of the ſpring,
And never ſhall trouble you more.

I'll ſit on the top of a tree,
And ſing to you all the day long,
When you walk you'll be thinking of me,
And ſay, there's our ſweet Robin's ſong."

So they gave him ſome crumbs of their bread,
Took him into the ſide of the fire,
And when he was warmed and fed,
He whiſtl'd without other hire.

When he heard the chilly wind blow,
And howl thro' the top of the tree,
The hail and the fierce driving ſnow,
How glad and how happy was he.

Yet Robin was feeling and kind,
And thought of his mates with a ſigh,
Expoſed in the foreſt behind,
And left without pity to die.

Fife,
Sept. 20. 1802. S. R.

For the Scots Magazine.

THE WAES OF DROUERY LOVE.

A FAIR an ſimple laſſie graceɛ
The boſom o' a glen,
Tho' licht o' heart as ony lark,
God wot ſhe ſcarce could ſen.

For wizzent to the bane wi' wae,
An crumelt doon wi' eild,
Her gutchard could nae langer moil,
Nor help their ſcrimpit beild.

Yet lilting frae the dawning day
Till lamer-lightet e'en,
Fair Eilly eydent at her wheel
Was a' the ſummer ſeen.

An when the ſoughing winter blaſt
Did warſle wi' the trees,
The way-tint pilgrim often bleſt
Her ingle's canty bleeze.

But ſoon the laſt o' a' her kin
Departit for the ſkie,
And lanely Eilly, ire wiſht,
Wi' her forbears to lie.

'Twas Marymas—when clear aboon,
The ſun did ſkimmer bright,
A gallant youth in foreſt garb
Cam moanly o'er the hight.

He ſaw the ſnod white houſie ſmoke
Loun in the hazel dell,
An Eilly bleaching o' her harn *
Beſide a moſſy well.

Sae ſaft a ſcene he ſenſ ſaw,
An ne'er a maid ſae fair,
Sae ticht an gimp in rural trim,
He thought ſhe warmt the air.

An blithe and free as nut-brown roe
Rebounding o'er the plain,
Lord Dellcliff taigelt wi' the maid,
An woo'd her for his ain.

He proffert her his heart an wealth,
Sae frank, ſae fond, an warm,
Poor Eilly was an illeſs ſoul
Nor deemt the proffer harm.

For thſee ſhort years wi' mickle bliſs
Their gilded moments ran,
The dautit cherubs o' their joys
To prattle had began.

When lo! a grim browt meſſenger
Sic diſmal tidings brought—
Lord Dellcliff hurries up an down,
An ſtamps an ſtarts in thought.

Pale Eilly taks her black eet boy,
An weeps, ſhe knows not why,
Lord Dellcliff graſps her in his arms,
Wi' mony a heavy ſigh.

" My father is a Baron bold,
Frae Chiefs and Barons ſprung,
An he has towers and ſtately ha's
Wi' ancient trophies hung.

Did cruel nature ban my birth,
That I ſae hie was born—
My father ſtern comman's thee hence,
An I maun ſtay forlorn.

For he has got a wealthy dame,
And her he wills me wed—
Break out, O heaven! in thunder break,
An lay me wi' the dead.

Shall I my love, my Eilly leave,
An thee my blooming boy,
My father loves me—an will not
His only child deſtroy."

Lord Dellcliff mounts his nimble nag,
And darts along the way—
Sad Eilly ſits and labs, and aft
Unwittingly doth pray.

The ſtalwart Earl deſcries his ſon
Faſt riding a' alane—
He ſerlies at the ſight, but glad,
To greet him he is gane.

" Lout doon! lout doon! my duteous boy,
My benniſon receive,
This willing haſte frae mony cares
Thy father doth relieve.

Rich Lady Anne, your bluſhing bride,
Sits at yon window hie,
To-morrow is your wedding-day,
An happy ye ſall be."

" Let night and wae begrim that morn,
It rids your ſon o' life,
No Lady Anne, howe'er ſae rich,
Will ever be his wife.

Tho' ſhe war lovely as yon moon
That ſails alang the ſky,
Nay, gloom not father, than wi' her,
Wi' worms I'll rather lie.

The Earl's cheek grew pale as wax,
And ſyne wi' anger glow'd,
Beneath his brows twa burning orbs
A dreadful ſpirit ſhow'd.

" My word is pledg'd, and thou ſhalt wed,
The prieſt is triſted here.
Thy limmer and her babbling brood
My injured pride will tear."

Wi' drumly voice he thus did cry,
And turn't in high diſdain,
Lord Dellcliff's ſallow cheek was wet,
He ſtaggert, ſtunt wi' pain.

" Stay thou grim lord that was my ſire,
But dooms me now to die,
I'll tak your wealthy Lady Anne,
Gif ye'll let Eilly be."

In ſullen ſtare the Earl doz'd,
The bride in ſilent ſpite,
Lord Dellcliff tortured wi' his dreams,
Did wear awa the night.

While Eilly wild an wae-begone
Is clamouring up and down—
She ſeeks her breaſt for peace or hope,
But hope an peace are flown.

She gazes on the black eet boy,
An eke his ſiſter fair,
An a' the dreary reſtleſs time
She's wailing wi' deſpair.

" My mother diet, and I was left
A baby on the knee,
Their father's gane, an he has left
Twa wee wee babes to me.

Faſt ebb my ſands o' hopeleſs life—
When will the glaſs be run?
O wha will tend my helpleſs loves
When I am dead an gone?

* Previous to the introduction of the cotton manufactures into Scotland, it was cuſtomary for the girls of the Weſt Country to make a kind of coarſe linen or harn, which they bleached themſelves, and ſold at the fairs. Tambouring has now almoſt expelled this innocent and healthy occupation.

Ha! hally heaven, what friend was that,
That glour'd athwart my mind,
Dread not ſweet babes, I am not mad
Tho' Heaven be unkind."

Thus till the grey an dewy morn
Look't o'er the eaſtern hills,
The ſounding chambers o' the bower
Wi' loud lament ſhe fills.

An when the ſun wi' glenting gleams
Inflam'd the hovering clouds,
And on the caſtle's caſements glanc't,
An flickert thro' the woods.

The Lady Anne in bright array,
Be-decks her tawney ſkin,
Showers upo' her hurchin ſhape
Rich jewels mony a yin.

Lord Delcliff's ee was hollow grown,
An as the hour drew near,
He curſt the warl, rav't and pray't,
An call't on Eilly dear.

But now wi' mikle pomp and pride
To chapel they are gone,
Where fierce he clutch'd the bride's brown hand,
An cried Sir prieſt ſay on.

The gude Sir prieſt has ſaid amen,
An bleſt the hally knot,
An mony a fair an flatt'ring wiſh
Is heapit on their lot.

An back wi' mickle pomp and pride
The train returns again,
An in the hall they quaff red wine,
Lord Delcliff anſwer's nane.

The draghty Earl wi' warlock ſmirk
Propin't that a' ſhould haſte,
An in the Delcliff, frank and free,
Enjoy the bridal feaſt.

Their garniſh't ſteeds the knights beſtride,
The dames on palfreys go,
The pageant winds out o'er the hill
Like ſome fair ſtaint rainbow.

Sad Eilly frae a lofty tower
The ſhining troops beholds,
An in a dark an lonely vout
Her burning forehead folds.

Wi mirth and cheer, and muſic clear,
The wedding gueſts arrive,
An damſels neat wi' airy feet
In graceſu' movements ſtrive.

The ancient minſtrels wake their harps
To ſongs and joyful themes,
An frae the gorgeous cups an cans
A dazzling luſtre ſtreams.

The haughty Earl looks o'er the feaſt,
An ſees Lord Delcliff wan,
Yet ſtill his weird wiſhes urge
To end the ill began.

He fills a golden goblet fu',
An hails the comp'nie round,
An this he hides his fell deſign
Beneath a gleefu' ſound.

" Fair Lady Anne, I red you tent
That pawkie ſpark o' mine,
I trow the ſlee piet's mair tame
Than this gay lord o' thine.

Hae ye na hard how lang he ſcog't
Frae gleg een o' the kirk,
A laſſie in this painted bowr,
Lord Delcliff's look grew mirk.

Then out an ſpoke the brown-ſkirt bride,
God wot gif free frae guile,
I'd like to ſee the maid that could
Sae wild a bird entoil."

Loudly the courteous Earl call't
" Eilly the glen-laſs bring,"
Lord Delcliff rudely ſtarted up,
The minſtrels ceas't to ſing.

The doors are a' flung to the wa'
An like a ſhrouded gaiſt,
(Her ravelt locks begeirt wi' tears,
Her richt hand on her breaſt;

And in her left the black eet boy)
Pale Eilly enters in,
The high born croud hald in their mirth,
An tarrow as't twere ſin.

Wi' ſolemn ſtep an faintly mein
The dutifu' damſel moves.
The ſtalwart Earl aſtounded cries,
Nae wonder Delcliff loves.

When Eilly reach't her wretched lord,
She ſtopt, and deeply ſighed,
An mouth'd to ſpeak, but ſuddenly
She totter'd, fell, an died.

The black-eet boy wi' ſkeigh an wail
Affliets the ſterneſt ear.
Lord Delcliff gies a groan ſae loud
A' echo't back wi' fear.

An wi' a hideous laughter ſhout
He drew his flaſhing brand,
An plung't its hilt deep in his breaſt,
Nane dar'd to ſtay his hand.

The widow-bride a ſtatue ſtood,
Beſprinkl't wi' the gore,
The heirleſs Earl bereav't o' wit,
Did madly daſh the floor.

For mony a day foregane wi' wae,
Thought-haunted fare he pin't
An to the penſie orphans a'
His wide domains reſign't.

Deep in the glen that Eilly lik't,
The lovers low were laid,
An ye may ſee their graves unbleſt
Beneath the hazel ſhade.

Where tho' nae letter'd ſtane appears
The ſtranger to improve,
Fu' well I ween their fate delares
The waes of Drouery Love.

G. C.

IMPERIAL PARLIAMENT.

HOUSE OF LORDS.

Tuesday, Nov. 16.

Before two o'clock, a number of Peers had aſſembled, and laid on the table the writs of ſummons by which his Majeſty required their attendance in the preſent Parliament. At three the ſeſſion was opened by the Lords named in his Majeſty's commiſſion for that purpoſe, viz. the Lord Chancellor, his Grace the Archbiſhop of Canterbury, and his Grace the Duke of Portland, who took their ſeats on the occaſion, in the uſual place under the throne. The concurrence of the Houſe being obtained, the Lord Chancellor commanded the attendance of the Commons by a meſſage by the Black Rod. In a few minutes after, the Commons, to the number of about 160, appeared at the bar, introduced by Sir Francis Molyneaux, Uſher of the Black Rod, and preceded by the ſenior clerk, Mr Lee.

The Lord Chancellor then informed both Houſes, that his Majeſty, finding it inconvenient to attend perſonally, had iſſued his commiſſion to certain perſons therein named to ſignify his Majeſty's pleaſure to them. The commiſſion being read, the Lord Chancellor ſpoke from his ſeat nearly as follows:—

"*My Lords and Gentlemen,*

"His Majeſty's Commiſſioners are commanded to inform you, that as ſoon as the Members of both Houſes are ſworn in, his Majeſty will communicate to you the cauſes for which he has required your attendance in the preſent Parliament."

"*Gentlemen of the House of Commons,*

"Previous to this, it will be neceſſary that you ſhould have choſen a Speaker. It is therefore his Majeſty's pleaſure that you ſhould now retire to the place appointed for you to ſit in, and make choice of a fit and proper perſon to be your Speaker, whom you are to preſent at the bar of this Houſe at two o'clock to-morrow, to receive his Majeſty's approbation."

The Commons having retired, the Lord Chancellor took the oaths by himſelf, and the Houſe went to prayers, which were read by the Biſhop of London. After prayers, the other Lords preſent were ſworn indiſcriminately, and almoſt at one moment, with the exception of His Royal Highneſs the Duke of York, whom we did not ſee ſworn, though he was preſent during the whole proceedings.

There were preſent, beſides the Lords Commiſſioners, the Lord Chancellor, the Archbiſhop of Canterbury, and the Duke of Portland; his Royal Highneſs the Duke of York, the Marquis of Saliſbury, Lords Moira, Limerick, Wentworth, Cheſterfield, Egremont, Carysfort, Auckland, Hood, Walſingham, Selſea, Bolton, Macartney, Nelſon, Kenyon, and Alvanley; the Archbiſhop of York, the Biſhops of London, Llandaff, and Durham.

The Houſe ſeparated without any formal adjournment till two o'clock to-morrow, when the Commons will attend and preſent Mr Abbott at the bar for the approbation of his Majeſty.

HOUSE OF COMMONS.

Tuesday, Nov. 16.

As early as the hour of eleven in the morning, the Lord Steward attended in the Privy Chamber, and the Members came down to take the oaths.

Before two o'clock, a very conſiderable number of Members had entered the Houſe. From that hour it filled very rapidly. At 35 minutes after two, a meſſage was received from the Houſe of

of Lords, requiring the attendance of the Commons at the bar of that Houſe, to hear the commiſſion read. Mr Lee, the Principal Clerk, followed by a number of the Members, left the Houſe in obedience to that meſſage: They were not abſent for more than ten minutes. Upon their return, the clerk ſtated that they had been in the Houſe of Peers, where they had heard his Majeſty's commiſſion read, directing them to proceed immediately to the election of a Speaker.

Sir William Scott roſe, and addreſſed the Principal Clerk:—"Sir, we are now to proceed to a duty immediately neceſſary to the regular diſpatch of our buſineſs, and which has been, with juſt propriety, recommended to our inſtant attention. In the election of a Speaker, we are to chuſe from among ourſelves, a perſon qualified to fill one of the moſt important offices in which the talents, the patience, the ingenuous candour, and the dignified diſcretion, of any man can be tried. He who is to repreſent, in his perſon, the dignity of the united Commons of Great Britain and Ireland, ought to poſſeſs all thoſe native endowments, and thoſe acquired accompliſhments, which are neceſſary to render the character of man the moſt reſpectable and auguſt. A natural ſagacity of diſcernment, at once prompt and exact; an intellect enlarged to comprehend the various characters and modes of ſentiment which the conſtitution of this Houſe, and the train of its buſineſs, neceſſarily unfold; the plans of policy on which it may have to deliberate, the wide and complex intereſts which it may be called to adjuſt; a caution never to be overſtepped, yet in which the more vigorous energies of the ſoul are not at all loſt; a ſtrength of judgment ſufficient to control, regulate, and harmoniſe, the opinions of ſo many other minds; yet, withal, a modeſty of ſelf-eſtimation, that, ſo far as reaſon will at all times allow, would ſtill receive the ſentiments of others with a reſpectful preference; a maturity of experience; and yet that native felicity of diſcrimination, in which the advantages of experience ſeem to be more than anticipated, are but a few of the qualities which he who receives the confidence of this Houſe, as its Speaker, ought to poſſeſs. He ſhould be accurately and minutely ſkilled in thoſe forms of procedure, which good ſenſe and convenience have, in the ſucceſſion of ſo many Engliſh Parliaments, eſtabliſhed with full authority, as the moſt uſeful for the diſpatch of our buſineſs; preſiding in a Houſe which is to theſe nations, one of the grand ſources of all law, he would be but poorly qualified for an adequate diſcharge of his functions, without a thorough knowledge of the laws of his country, in their leading principles, and in all the more general applications of theſe principles. By his ſtation, eminently one of the guardians of the Conſtitution, he muſt poſſeſs that knowledge of this Conſtitution, which the moſt effectually begets devoted attachment, and deep unalterable veneration. He muſt not want that firmneſs which is neceſſary to maintain the privileges of the Commons of Great Britain and Ireland; nor that ſuavity of manner, without which, firmneſs but betrays its own cauſe. He muſt poſſeſs that wiſdom of conciliation which is alone qualified to moderate in debate. He muſt know our characters and our faces. He muſt have ſuch manners and ſuch a tenor of conduct, that no Gentleman in Parliament ſhould have occaſion to think himſelf otherwiſe than honoured in having this perſon for his head and repreſentative. The qualities are in truth ſo various which are required to be united in this character, and it is neceſſary for them to meet it in ſuch high perfection, that we might well deſpair of finding any perſon equal to the functions of this exalted office, did we not know by experience, and by the teſtimony of paſt times, that it has been often filled with a ſplendor of character and talents which have done honour to its functions.—It might ſeem to require a gentleman who has deeply proſecuted the profeſſional duty of the law, as alone capable of the fit diſcharge of its peculiar duties, if we did not know, alſo, by experience, that, however a profeſſional lawyer may enter upon it with ſome peculiar advantages, yet gentlemen educated without a view to the practice of any particular profeſſion have acquitted themſelves in that chair, not leſs to the ſatisfaction and credit of the Houſe, than the moſt diſtinguiſhed lawyers who have been ever placed in it. There are, undoubtedly

edly, many gentlemen now preſent, who might be thought juſtly worthy to fill that high ſtation. But, where we have the advantage of particular experience, it is natural that we ſhould take it for our guide. The abilities of one gentleman were moſt eminently exerciſed in that ſtation to the pride and ſatisfaction of the Houſe, till they were called to ſtill higher functions in the ſervice of his Sovereign and his country. I ſhall take the liberty of propoſing to you another, who, having been called to the chair by the general voice of a former Parliament, diſcharged the office of Speaker for two ſucceeding ſeſſions with high and univerſal approbation. Mr Abbott, whom I move that we ſhould requeſt to take the chair, is a gentleman in regard to whom we have not only the benefit of experience to direct our choice, but a particular knowledge that he eminently poſſeſſes all thoſe qualities of the head and the heart, that tempered firmneſs, that ſuavity of manners, that attachment to the conſtitution, that regard for the privileges of this Houſe, that eſteem and confidence of the Commons of the United Kingdoms, that ſkill in all our forms of procedure which are requiſite in the ſtation that we are now to fill: I move that Mr Abbott be requeſted to take the chair."

Mr Laſcelles ſaid, that after the able and eloquent ſpeech of the Right Hon. and Learned Gentleman, he ſhould content himſelf with ſeconding the motion, not only gratifying to himſelf, but one which muſt be ſo intereſting to the Houſe. The wiſdom of the Houſe had already been ſhewn in the choice they had made of a perſon poſſeſſing ſuch adequate talents and ability, towards the concluſion of the laſt Parliament, when the difficulties became more numerous and complicated —its affairs more intricate and extenſive, and which required his moſt minute attention, as well as his moſt unremitting diligence and exertion. The ſucceſs that attended his endeavours, and the unanimous approbation, were the beſt teſtimonies of thoſe talents and abilities of the Right Hon. Gentleman to fill ſo important an office—an office, which, it was at this time the more eſſential, ſhould be filled with adequate ability, as the fate not only of this country, but perhaps of all Europe, may depend upon the deliberations of the preſent Seſſion. On this ſubject, he could with pleaſure diſcant, and he had wiſhed to enlarge where he had ſuch an ample field; but the able anticipation of the Learned Gentleman left him only to ſecond the motion with the greateſt pleaſure. An univerſal cry of "Chair! Chair!" took place, and no oppoſition being made—

Mr Abbott roſe.—He felt impreſſed with a conſiderable degree of difficulty in expreſſing the feelings that muſt ariſe from ſo diſtinguiſhed an honour being conferred on him; when he conſidered the difficulties of the ſituation its important and numerous duties and relations, he felt the more ſuch diſtinguiſhed approbation. The ſhort experience he had during his ſituation in that chair, had only further convinced him of the difficulty and conſequence of ſo high an office; that the duties of a Speaker of that Houſe muſt require the moſt ardent zeal, as well as the moſt inceſſant attention, the minute and careful ſtudy of the rules and orders of the Houſe, to defend the rights of Parliament, and maintain its importance and dignity, carefully to watch over thoſe points which moſt materially concern it, and which in ſo eminent a degree in its rigid obſervance, relate, through the repreſentative, to the rights and liberties of the ſubject. All theſe conſiderations powerfully weighed in his mind, and involved his moſt anxious concern; but he muſt at the ſame time remark, that however enviable the honour, however high the ſituation, and dignified ſo important an office, his elevation to that dignity would become more painful than glorious, and would confound rather than flatter, unleſs he acquired the confidence of the Houſe; unleſs he poſſeſſed that, the acceptance of it would be entitled to cenſure. To endeavour to obtain it, to diſcharge all the duties belonging to that chair, muſt be the unceaſing object of his ſtudy, and evince the ſincerity of his wiſhes to return the obligation he felt himſelf under, at their approbation. "Chair! Chair!" being called from all parts of the Houſe, the Right Hon. Sir William Scott and Mr Laſcelles conducted Mr Abbott to the chair, who returned his ſincereſt thanks, and expreſſed his gratitude at the very

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diſtinguiſhed honour of having been again ſeated in the chair as Speaker of the Houſe of Commons, the dignity of which, with their ſupport, and the continuance of their approbation, he would, with the utmoſt exertion of his abilities, endeavour to ſupport.

Lord Caſtlereagh roſe, and ſaid, that before he moved the queſtion of adjournment, he could not refrain from expreſſing the gratification he felt in again congratulating the Speaker upon his re-election to that ſeat, which his talents had ſo long conſpicuouſly marked him out for. The choice was as expreſſive of the judgment of the Houſe, as it was honourable to him. At the period when the chair became vacant, after the tranſcendant talents and ability by which it had been ſuſtained for ſuch a length of time, it became a matter of conſiderable importance and difficulty to fix an adequate ſucceſſor; and, numerous as are the duties and relations which tend to ſo important an office, and which had been ſo ably and eloquently pointed out by his Right Hon. and Learned Friend; the unanimous approbation which had diſtinguiſhed the preſent choice of the Houſe, completely evinced that every diſtinguiſhing trait neceſſary for ſuch a ſituation was manifeſtly acknowledged to be the feature of the character of the preſent poſſeſſor. Such being evidently the general opinion; ſuch being the caſe of general ſatisfaction, he ſhould not conclude without aſſuring him of his own private ſatisfaction at ſeeing him once more in a ſeat ſo well calculated for him, to which his abilities and talents, great as might be the neceſſity for their exertion, would add ſtrength and dignity, and from which the Houſe would derive ſo much aſſiſtance and ſupport. His Lordſhip expreſſed his conviction that the choice, when ſtamped with his Majeſty's ſanction, would give univerſal ſatisfaction; and concluded with moving the queſtion of adjournment, which was carried.—Adjourned.

MONTHLY REGISTER

FOREIGN INTELLIGENE.

FRANCE.

Although France has made peace with all the powers with whom ſhe was at war, yet ſhe has not laid down her arms, or relaxed in the ſmalleſt degree from her military operations. Large diviſions of troops are reviewed at ſhort intervals, Conſcripts lodging throughout the empire, a ſtrong fleet is collecting in the harbour of Toulon, and every meaſure is adopted which can tend to render France formidable to the other Powers, or prepared for every emergency; ſuch being the ſtate of things in that country, it certainly behoves Britain to adopt ſimilar meaſures, to enſure her ſafety againſt ſuch contingent events, as the preſent uncertain ſtate of Europe may unhappily produce.

Bonaparte has lately made a viſit to ſeveral principal towns and harbours on the weſtern coaſt, he has carefully examined all the gariſons, and fortifications, and ordered ſeveral important improvements to be made upon them.

The French are making the greateſt and moſt unremitting exertions to ſeduce our manufacturers and artificers over to France, and we are afraid that in many inſtances they have been ſucceſsful. They are alſo anxious to procure models of machinery; we therefore hope that the greateſt vigilance will be uſed at the different ports to put a ſtop to a practice, the conſequence of which may be ſo deſtructive.

It is alſo ſaid that Government is not without intelligence, that the ports of France poſſeſs at this moment a greater quantity of naval ſtores, than have been received ſince the commencement of the war, and that theſe ſtores have been imported chiefly in neutral bottoms

bottoms from the Baltic within the laſt 15 months.

The Firſt Conſul has iſſued a decree, directing the agents for foreſts, and thoſe of the marine, to concur in ſelecting in all the national foreſts ſuch oak trees as are proper for making ribs for ſhips. They are alſo to mark ſuch trees when found upon private eſtates, which are not to be otherwiſe diſpoſed of than to public contractors.

Twelve or fifteen hundred men have been for ſome time employed on the harbour of Boulogne, deepening it and conſtructing a baſon that will contain a vaſt number of frigates. With ſuch ſpirit is this work carried on, that the men work for ſeveral hours every evening by torch-light.

Private letters from Paris all concur in ſtating that the diſſatisfaction occaſioned in that capital, particularly among the higher claſſes, by the interference of the Firſt Conſul in the internal concerns of Switzerland, is very conſiderable. It is perhaps, the firſt time in which any thing like an open political opinion has been expreſſed. The principal circles unconnected with the Thuilleries and St Cloud, do not ſcruple to cenſure Bonaparte for his conduct, both as idle and impolitic. The military men of diſtinction are thoſe who ſpeak with moſt confidence and boldneſs.

The friends of the Miſſionary Society will be gratified to hear that the Directors are not diſcouraged in their good exertions for the ſpread of the goſpel. Their attention has lately been directed to France, by the free toleration in that country, and a deputation of four gentlemen, from this Society, have lately viſited Paris, for the purpoſe of conſulting with their friends there, on the beſt means of ſpreading the goſpel in France. They have met with every encouragement.

The loſt arm of the famous Laocoon, now in Paris, is to be reſtored by the artiſt who obtains a prize to be given for the beſt model. For this purpoſe a mould has been formed on the Laocoon, and imitations of the ſtatue are caſt from it in plaſter, which are delivered to the artiſts who compete for the prize by the Directors of the Muſeum. The firſt is 10,000 francs, and the ſucceſsful candidate will alſo be paid for executing the arm in marble. The ſecond prize is 2000 francs, and the third 1200.

SWITZERLAND.

The diſturbances in this unhappy country are now brought to an apparent termination. We ſhall therefore preſent a very abridged account of the principal tranſactions which have taken place in Switzerland, ſince the beginning of October. On the laſt day of September, Bonaparte had ſent General Rapp as his commiſſioner to Schwitz, with a proclamation enjoining the Proviſional Government to diſſolve itſelf, the conſtitutional authorities to reſume their functions, and the confederates to diſperſe. This Proclamation was little attended to by ſome, and received with indignant ſcorn by others; all agreed in diſobeying its injunctions. On the 8th of the month, the Helvetic Diet addreſſed the Firſt Conſul, in a manner calculated to ſooth his threatenings, and engage his humanity; but characteriſed at the ſame time, by that firmneſs, for which the Swiſs have been diſtinguiſhed.

"Citizen Firſt Conſul—That proclamation which you did us the honour to ſend to us on the 30th of September by Citizen Rapp, your Adjutant General, arrived at Schwitz on the 6th of October.

"We could have wiſhed that the letter we took the liberty of ſending you, General Firſt Conſul, on the 30th of September, could have reached you ſooner; it contains a faithful expoſition of the preſent ſtate of Switzerland. Permit us to ſend you encloſed a duplicate of it, and to entreat you to receive it favourably. It will prove to you that the movements which have taken place in Switzerland are not the reſult of a ſpirit of party, and that the Swiſs nation have no other object in view than to make uſe of the right which the claims of giving herſelf a central and cantonal conſtitution, founded on her poſition and wants—a ſacred and precious right, which you deigned yourſelf to enſure her by the treaty of Luneville.

"Switzerland would long ſince have been tranquil, if the members of the Helvetic Government, thoſe obſcure metaphyſicians, had conſulted the real

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ſtate of affairs, inſtead of obſtinately attaching themſelves to theoretic attempts, as erroneous as they are expenſive.

"The violence with which they have tried to impoſe their ſyſtem upon the democratic cantons, the civil war they have organiſed to attain their end, directed at firſt againſt thoſe cantons, then againſt all Switzerland; the unexampled ſeverity with which they have done it, have produced a diſcontent equally general and juſt, and a determined and avowed will to ſhake off this unſupportable yoke.

"It is not then General Firſt Conſul, an affair of party—it is the ſacred cauſe of humanity; it is the general wiſh of a whole nation, which has given us our power and our inſtructions, of a nation which you yourſelf wiſhed to free, and which has been ill treated and irritated contrary to your intentions.

"Yet that nation, we render ourſelves guarantees, will never abuſe the liberty it claims. The Swiſs have nothing more at heart than to attain a ſtate of repoſe, in which, under the ſhield of a mild and juſt Government, each inhabitant may enjoy his property and his exiſtence. We are convinced that we ſhall arrive at that eſſential object of all ſocial order, from the moment our will and our efforts ſhall be no longer fettered.

"General Firſt Conſul, all Europe admires in you the Supreme Head of an immenſe Power and Empire, which without doubt, according to your own views, will be directed to the good of humanity; your magnanimity aſſures us, that you will not make uſe of it againſt a people who only deſire what you have made them hope, and who only wiſh what they believe themſelves authoriſed to do by yourſelf.

"Penetrated with eternal gratitude, the Swiſs nation will do its endeavour to deſerve the good will of the French Government; and will fulfil all the duties which are impoſed upon it by the deſire of cultivating good neighbourhood.

"It is with the moſt diſtinguiſhed reſpect that we remain, General Firſt Conſul."

But Bonaparte was inexorable, and tenacious of his firſt reſolution; 40,000 French troops hovered on the frontier, ready to march at a moment's notice General Repp threatened to over-run the Swiſs countries with fire and ſword, if the orders of his Maſter were not inſtantly complied with. What could the confederates do? a few bands of Citizens, however brave and patriotic could not preſume to combat the force of 40,000 veterans. We yield, ſaid they, to ſuperior force, but there yet remain to us arms which Bonaparte himſelf eſteems; the juſtice of our cauſe, the voice of the people, and of poſterity!"

On the 13th the bodies of confederate troops were ordered to be diſbanded, and the newly conſtituted authorities diſſolved. The Helvetic Diet returned to Berne on the 18th, and Deputies were ſent to Paris to ſettle the point at iſſue.

Before the troops ſeperated the Commiſſioner of the ſtate of Berne, adhering to the proclamation of the French Government, addreſſed the following proclamation to them.

"Deareſt Citizens, true Children of the country—The frank and energetic which you have obſerved, both in the field to your officers, and in your homes to your chiefs; the meaſures you adopted towards thoſe who had to reproach themſelves with wronging you—thoſe paternal regards, that oblivion of the paſt which you manifeſted to them, deſerve a true and real gratitude. By the aſſiſtance of God you have gained your cauſe, and God bleſſed your arms; but a great power, againſt which we neither wiſh nor can make war, brings us back, as well as yourſelves, to a ſtate of inactivity, to which our happineſs cannot, ſooner or latter, be a ſtranger."

But the confederates, though they ſeemed to diſband themſelves, were ſtill under arms. Courage or obſtinacy, ſtill prevented them a ready compliance, and ſuggeſted that there might be hope. In this manner, did affairs continue until the 30th, when the French trops poured in on all directions, and rendered complete that ſubmiſſion, to which they were ſo reluctant. General Backman ſent a circular letter to all the confederates, ſtill in the field, enjoining them to diſband and return to their houſes. As ſoon as this order was publiſhed, the army ſeparated, and began their march for

the different cantons of Eaſtern Switzerland. Before the proviſional government diſſolved itſelf, they addreſſed themſelves to the inhabitants of the county, aſſuring them, that 'they yielded only to force of arms, and that they reſerved to themſelves, by a ſolemn proteſt to Switzerland in general, and to the canton of Zurich in particular, the right of giving themſelves a conſtitution adapted to their intereſts; a right which the treaty of Luneville had formally enſured to them.'

TURKEY.

Letters from Vienna, on the 10th of October, ſay, that the amneſty of Paſſwan Oglou is entirely the work of French interference, to procure repoſe and ſafety for the Porte, and that the French Government is on the point of negociating the peace with the Beys of Egypt. Wallachia has been entirely evacuated, and as if there was nothing more to apprehend in Tranſylvania, from the troops of Paſſwan Oglou, things have been put upon a peace eſtabliſhment in theſe countries. The artillery has been ſent to the arſenals.

The Vaccine Innoculation has made great progreſs at Conſtantinople, and in ſeveral other parts of the Turkiſh Empire.

INDIA.

June 5. An attack having been made on our troops in the Guzzeret country, by Mulkar Row, a Mahratta freebooter, in which ſome officers and men were killed, immediate repreſentation on the ſubject was made to the Court of Poonah, but it diſclaimed all knowledge of the tranſaction, and a ſtrong detachment from Bombay, under the orders of Sir W. Clarke, was ordered againſt the inſurgents.

Sir W. Clarke, by rapid movements, appeared unexpectedly before the fort of Khurry, where Mulkar was ſtationed with 8000 foot, 3000 cavalry, and a conſiderable quanity of ſtores, &c. but he was ſo intimidated by the advances of our troops, that on the 29th of May he ſurrendered himſelf. He has in conſequence been treated with great indulgence; he is allowed to reſide at a ſmall diſtance from the camp, and is treated with attention and reſpect. This policy has been attended with the happieſt effect, having induced numbers of his family and adherents, who were in a condition to annoy us, to ſubmit to the authority of the Company.

While our troops were entering Khury, a tumbrill by ſome accident blew up, and killed or wounded 14 of our people.

Captain Williams, who was treacherouſly ſeized and impriſoned by Mulkar, was, with ſome others of our people, liberated previous to the ſurrender of the fort, and diſmiſſed with large preſents.

The Emperor of China has remitted ſome duties which were conſidered as exceſſive, and operated as a check on commerce. We likewiſe learn, that the Emperor's Miniſters in general have given many favourable teſtimonies of a friendly diſpoſition towards the Engliſh; and the Emperor has ſolicited the young gentlemen belonging to the Company's factory at Canton, ſedulouſly to ſtudy the Chineſe language, in order that a cloſer connection may take place, by means of a ready and prompt communication.

GIBRALTER.

Oct. 28. By the laſt accounts from Malta, we learn, that Sir Richard Bickerton had ſailed thence with the ſhips under his command, to join the five ſail of the line, which left this on the 6th inſtant.

It is now *certain*, that the object of our ſquadron, is to watch the force which the French have collected at Toulon, where they have now twelve ſail of the line ready for ſea, and thirty thouſand troops. All our ſhips were prepared for actual ſervice, they had again mounted all the guns which they had put in the hold, on hearing of the peace, and it was generally believed in the fleet, that they ſhould attack the French armament if it offered to put to ſea.—There can be no doubt, from the force which the French have been gradually collecting in theſe ſeas, that they have ſome grand object in view, if we do not prevent them from accompliſhing it. Two more French line of battle ſhips paſſed this to the eaſtward three days ago.

Orders are left for every ſhip that comes here to join Sir Richard Bickerton without delay.

The Dey of Algiers ſtill threatens to go to war with us, and it is conjectured,

ed, from his aſſuming ſo unuſual a tone, that he has been ſecretly urged on by the French to act as he does, perhaps with a view of calling the attention of our fleet from Toulon to Algiers.

Another letter from the ſame place ſays:—"Appearances here look very ſuſpicious. We ſhould not be in the leaſt degree ſurprized to hear of an action between our fleet and the Toulon ſquadron; for it is no ſecret here that our fleet has orders to prevent the French armament at Toulon from ſailing."

Miſcellaneous Intelligence.

A letter from Vienna, dated Sept. 29. ſays, "The celebrated Baron Von Vega, Lieut. Col. of Artillery, ſo well known by his excellent mathematical works, and who has contributed ſo much to the improvement of gunnery, was found dead laſt Friday on the Banks of the Danube. He had been miſſing for ten days, and it was much apprehended, that ſome misfortune had befallen him, but no one had any idea that he would meet with ſo unfortunate an end. What appears very ſingular, and makes ſome doubt, whether he did not throw himſelf into the river is, that the body was waſhed on ſhore, with nothing on it except the ſhirt, waitcoat, and drawers. But, however this may be, it is certain, that his death will be a great loſs to the ſciences and to the ſervice of our Monarch. The body was interred with all the military honours due to the rank of the deceaſed."

It is ſaid, that a change is about to take place in the Government of the Batavian Republic, and that the directorial will be changed for the Conſular form of Government.

It appears, that the vicinity of Naples has been half a year without rain, and that, on the 1ſt of Oct. a ſlight ſhock of an earthquake was felt there, and much ſtronger at Capua. Theſe ſhocks, as uſual, were preceded by a voluminous effuſion of ſmoke from Veſuvius.

The celebrated General Pichegru, we hear, is about to enter into the Ruſſian ſervice, having been ſtrongly ſolicited thereto, by the Emperor Alexander. The General has had ſeveral overtures made by ſome other Powers, which he declined as long as there remained any chance of his obtaining permiſſion to return to his country.

A huge fragment of the Table Mountain, at the Cape of Good Hope, has been hurled from it ſummit, and has created much apprehenſion. The weight of this enormous maſs of rock, has been aſcertained to be 250,000 tons.

BRITISH INTELLIGENCE.

FROM THE LONDON GAZETTE.

Whitehall, Oct. 19.

The King has been pleaſed to preſent the Rev. Andrew Melville, to the church and pariſh of Logie, in the Preſbytery of Cupar and county of Fife, void by the death of Mr Robert Bogie, late miniſter there.

Downing-Street, Oct. 27.

The King has been pleaſed to approve of the appointment of Don Miguel Larrea to be his Catholic Majeſty's Conſul-General in the united kingdom of Great Britain and Ireland.

At the Court at St James's, Nov. 3.

PRESENT,

The King's Moſt Excellent Majeſty in Council.

His Majeſty having been pleaſed to appoint George Prevoſt, Eſq; Governor and Commander in Chief of the iſland of Dominica, in America, he this day took the uſual oaths appointed to be taken by the Governors of his Majeſty's plantations.

LONDON.

The moſt effectual and prompt ſteps have of late been taken by Government, to put the nation in a ſtate of defence, and to ſecure the poſſeſſion of our territories abroad, in caſe hoſtilities ſhould again break out.

20. On Wedneſday, the Duke of York, Mr Addington, Sir Evan Nepean, and one or two other gentlemen, held a conſultation at the Horſe-Guards, reſpecting what the preſent ſtate of affairs requires to be done in the military and naval departments.

The Duke of York is now in daily attendance at his office in the Horſe

Guards, and all the regiments of infantry have orders to complete to their full eſtabliſhment, and to ſelect ſuch officers to recruit, as are moſt likely to obtain men.

The 61ſt regiment is ordered to Malta, and the 10th to Gibralter.

The 90th, 91ſt, 92d, and 93d, ordered to be diſbanded, are ordered to recruited as faſt as poſſible.

Circular letters, under date of Saturday, are iſſued to the Colonels of each regiment of militia, to make immediate application for their full proportion of cloathing, and to apply "forthwith," to the Ordnance for any number of arms deficient of the quantity that will be required for the increaſed number of militia.

The penſioners are ordered to make immediate appearance for garriſon duty.

All theſe meaſures were ordered immediately after a Cabinet Council.

Three line of battle ſhips, which had been laid up in ordinary in Hamoaze, are ordered to be got ready for ſea.

The Supply brig ſailed from Portſmouth, with ſealed orders, and with ſuch expedition, that ſhe could not wait for the uſual ſupply of vegetables to be ſent on board.

Two line of battle ſhips at Spithead, have been directed to take in proviſions and ſtores for the Mediterranean, with all poſſible ſpeed.

The Apollo and Loire frigates have been ordered to be commiſſioned immediately; and notice has been given to the renters of South Sea Common, that ſhould a camp be deemed neceſſary, *they are to quit poſſeſſion at a week's warning.*

It has been reported, that orders have been diſpatched to the foreign ſtations, for the ſhips there that were about to return to Europe to remain till further orders.

The Donegal of 80 guns, Hercule of 80 guns, and Blenheim of 74 guns, are ordered to be fitted with four months ſtores and proviſions:—They are ſuppoſed to be deſtined for the Mediterranean. The Blenheim is nearly ready, and the others are preparing with the greateſt expedition.

A plan is now under conſideration for the ſpeedy recruitment of the Royal Navy, by means of regiſters, without having recourſe to the invidious and expenſive practice of impreſſing ſeamen.

We are happy to ſtate, that Lord St Vincent has in contemplation a plan for paying all the penſioners of the cheſt at Chatham at their reſpective homes, without requiring them to make their appearance once in three years at Chatham. By ſuch a regulation thoſe unfortunate mutilated ſeamen will be reſcued from the harpies who have hitherto plundered them of nearly half the gratuities and penſions given to them by a generous country.

French Ambaſſador.

Nov. 3. The French Ambaſſador is arrived. On Wedneſday evening he reach-Calais, where he was received with military honours. On Thurſday morning he ſailed from Calais, amidſt diſcharges of artillery; and arrived off Dover in the afternoon. The military were immediately under arms to receive him. Betwixt ſix and ſeven o'clock he landed.

The weather being quite calm, the veſſel they were on board had been in ſight many hours, and but for the aſſiſtance of the Cuſtoms, and ſeveral other boats, which put off and towed her ſeveral miles, they would not have reached the harbour this evening. It being ſun-ſet before the arrival of the veſſel in the harbour, the garriſon guns did not fire. A prodigious concourſe of people lined the pier heads, and welcomed the Ambaſſador with repeated cheers.

General Andreoſſi reached London on Saturday morning, about one o'clock.

About ten on the ſame day, M. Otto waited on his Excellency, at his houſe in Portland Place; and, official intimation of his arrival having previouſly been ſent to Lord Hawkeſbury, the Ambaſſador went at three o'clock in the afternoon to the Foreign Office in Downing-ſtreet, where he was introduced to the Secretary of State by M. Otto. General Andreoſſi is a gentleman not only of high accompliſhments, but of the moſt pleaſing and conciliating manners; is ſeemingly about thirty-four years of age, and in ſtature nearly five feet ten inches high.—He ſeems

the

every way qualified for the honourable ſituation to which he has been appointed. His dreſs had nothing to diſtinguiſh him as a military man. He was dreſſed like a plain Engliſh gentleman. He dined on Sunday with M. Otto, at his houſe in Portman ſquare, at half paſt ſix.

9. Lord Whitworth and the Dutcheſs of Dorſet arrived at Dover on Tueſday afternoon. A ſalute of 21 guns was fired, and the colours were hoiſted. At half paſt nine o'clock on Wedneſday morning, his Lordſhip and the Dutcheſs embarked for France on board the Counteſs of Elgin packet, and his Secretary and ſuite on board the Swift.

Lord Mayor's Day.

The ſolemnity on the inſtallation of Chief Magiſtrate of London for the enſuing year, was yeſterday honoured with the preſence of the firſt people of diſtinction. Among the company preſent were the Right Hon. the Chancellor of the Exchequer, the Secretaries of State, the Daniſh and Swediſh Envoys, Lord Chief Baron Macdonald, Viſcount Hood, Lord Pelham, and ſeveral of the Members of Adminiſtration.

The Lord Mayor was attended by the Sheriffs of London, and Alderman Boydell (as Father of the City) proceeded after the Lord Mayor.

Aldermen Macauley, Ainſley, Watſon, Curtis, Leighton, Skinner, the Recorder, Common Serjeant, &c. were preſent at Guildhall.

The ſet of China about to be preſented to Lord Hawkeſbury by the Chief Conſul, unleſs any thing untoward ſhould fall out between the *cup* and the *lip*, will be the moſt ſuperb thing of the kind ever ſeen in this country. The cups are valued at fifteen guineas each—the plates at twenty-five. The whole of this magnificent ſervice is eſtimated at four thouſand guineas!

A Lunatic.—A perſon, whoſe name it appears is Richard Nield, gained admittance at Buckingham-houſe yeſterday morning, between nine and ten o'clock. He had penetrated beyond the lodge before he was recogniſed, and was proceeding to the interior of the palace.—An alarm was given, and Townſend, the active officer of police, who was on the ſpot, immediatey went and apprehended him. He exhibited every ſymptom of a man deranged in his intellects; he ſaid he was the ſon of the prophet, ſent on a divine miſſion from the Lord, and he deſired to know whether any meſſages had been left for him at the palace, or whether any one had been there to inquire for him. He deſcribed himſelf as related to the King, with whom he wiſhed to have communication; he uttered various other extravagancies, equally indicating a diſtempered brain; he was ſecured and taken to the houſe of Sir Richard Ford, where he underwent a private examination. It appeared he was from Birmingham, and by trade a chairmaker, and that he had been laſt year apprehended for lurking about the palace. The reſult of his examination was, his committal to Tothill-fields, Bridewell, from whence no doubt he will be removed to Bethlem Hoſpital.

11. Lord Hawkeſbury gave a grand dinner to General Andreoſſi and all the Foreign Miniſters.

The Biſhop of Rocheſter, much to the honour of that learned and humane Prelate, is endeavouring to forward the eſtabliſhment of an Inſtitution for the relief of the Widows, Children, and Families of Clergymen, who may die in a ſtate of indigence. This laudable plan is to be ſupported by ſubſcription; and to procure it the moſt extenſive patronage, the annual ſubſcription is not expected to exceed one guinea. As the Laity, as well as the Clergy, may contribute to this benevolent undertaking, it will probably receive a general ſupport, and a proviſion be afforded for many widows and orphans who would otherwiſe have no reſource when the prop of the family ſhould fall into the grave. The more this benevolent inſtitution is known, the more, we truſt, will it be patronized by a people always alive to the intereſts of humanity, which ſeem to be particularly concerned in giving hope and comfort to the declining days of thoſe whoſe duty it is to prepare us for a better ſtate.

Mr Pitt's eſtate of Holwood, which, with the improvements, &c. coſt him about 30,000l. was knocked down by

Meſſ.

Meſſ. Skinner and Dyke, at Garraway's, for 15,000l. The neceſſity of this ſale is a memorable proof, that the eminent Stateſman was not governed by avarice. The purchaſer was a gentleman of the name of Pocock; but as 36,000l. was the ſum originally demanded, it is doubtful whether the eſtate may not have been bought in.

A letter from Neath, dated Oct. 26. ſtates, "On Thurſday night laſt, about a quarter after eight o'clock, a ſmart ſhock of an earthquake was experienced at Carmarthen. It was preceded by a loud rumbling noiſe, which laſted for ſeveral ſeconds, reſembling that which is occaſioned by a large and heavy loaded waggon, travelling over a rough and ſtoney road. The houſe was ſhook from top to bottom, and the convulſion was univerſal throughout the town, but no damage was done.

At Llandillo and Llandebia, in Carmarthenſhire, the ſame ſenſation was felt, and likewiſe at Narbeth, in Pembrokeſhire; but it is not yet known where elſe it has been obſerved. At Swanſea and Neath it ſeems to have made no impreſſion, although indeed there are ſome individuals at both places who imagined that they felt ſomething of the kind, but not ſtrong enough to induce them to make mention of the circumſtance at the time."

The ſhoals of herrings are immenſe on the Yorkſhire coaſt, and are a great relief to the poor during the preſent high price of butcher's meat. The crew of one coble caught 11,000 in a very ſhort time, and two other cobles took above 10,000, cloſe to the rocks off High Whitby, not two miles from the mouth of the harbour.

EDINBURGH.

Oct 14. Thurſday a call was moderated for the Rev. Dr John Thomſon, of the New Grey Friars to be Miniſter of the New North Church, in room of Dr Gloag, deceaſed.—The Rev. Sir Harry Moncrieff preached and preſided.

On Thurſday morning, on information being given at the Council Chamber, the magiſtrates ſeized nine barrels of gunpowder in a carrier's quarters, Graſsmarket.

The following Gentlemen were appointed Guild Council for the enſuing year, viz.—Thomas Henderſon, Eſq. Dean of Guild; James Jackſon, Eſq. Old Dean of Guild; Meſſ. Archibald Macklay, merchant; James Waddell, confectioner; John Young, wright; Thos. Hamilton, wright; John Thin, maſon.

29 This day being the anniverſary of his Majeſty's acceſſion to the Throne, the great guns were fired from the Caſtle at noon, and the Banks and public offices were ſhut.

Royal Edinburgh Volunteers.

Sir, Edinburgh, Nov. 1. 1802.

Previous to the diſemboying the 1ſt regiment of Royal Edinburgh Volunteers, on the 3d day of May laſt, it was reſolved by the corps then aſſembled under arms, that a tender ſhould be made you, as ſenior Lieutenant-Colonel, of their reſpectful eſteem, and a public teſtimony offered of their gratitude, for the unwearied attention you had beſtowed on the beſt intereſts of the eſtabliſhment, during the whole eight years of its exiſtence.

As you ſtill remain a ſoldier, the regiment, as well as the Gentlemen to whom the following out of their reſolution was committed, judge it proper that a ſabre, beſides a piece of plate, ſhould be preſented you on the occaſion. Theſe, by the order, I have now the honour to tranſmit, and feel a peculiar ſatisfaction that it has been entruſted to me to convey theſe marks of their regard. I have the honour to be, Sir, your very faithful and obedient ſervant,

BAIN WHYT,
Late Cap. and Adjut.
1ſt Reg. R. E. V.

Addreſſed—To Col. Roger Ayton, of Inchdairnie, late 1ſt Lieut.-Col. 1ſt Reg. R. E. V.

Anſwer.

Sir Queen ſtreet, Nov. 2. 1802.

I am juſt favoured with your obliging letter accompained with a handſome ſabre, and a moſt elegant piece of plate, voted to me by the Firſt Regiment Royal Edinburgh Volunteers as their ſenior Lieut. Colonel.

Permit me to aſſure them, through you, that this mark of attention from a body of gentlemen whom I ſo highly eſteem, impreſſes me with feelings, the

ſenſe

ſenſe of which I am unable in words to convey.

I cannot, however, omit, this opportunity of returning thanks to the gentlemen of the corps, for their uniform good conduct and attention to duty; and I ſhall always conſider the connection which ſo long ſubſiſted between us the heighſt honour of my life

With my beſt acknowledgements for the polite manner in which you have been pleaſed to communicate their expreſſion of regard, I have the honour to be, Sir, your very faithful and humble ſervant,

ROGER AYTOUN.
Late 1ſt. Lieut-Col. R. E. V.

Addreſſed—To Bain Whyt, Eſq.
Late Capt. & Adjut. 1ſt. Reg.
R. E. V.

Vaccine Innoculation.

The following Report from the Surgeons was preſented to the laſt Quarterly Meeting of the Committee for Vaccine Innoculation at the Public Diſpenſary of Edinburgh.

A. MONRO, ſen. Preſes.

The Surgeons of the Vaccine Inſtitution are happy to inform the Committee, that the Innoculation goes on with the moſt uninterrupted ſucceſs.

They have now innoculated near Twelve Hundred at the Diſpenſary, without one of them having been in the leaſt danger; and have, beſides, received accounts of more than that number, who have been innoculated with matter ſent from the Inſtitution. A conſiderable proportion of theſe have been expoſed to the contagion of Small-pox, which they have completely reſiſted.

The Surgeons do not think it neceſſary to give a more particular Report to the Quarterly Meeting, as they are buſily employed in preparing a Detailed Report, which they propoſe to lay before the anniverſary meeting in February. In the mean time, they beg leave to ſuggeſt to the Committee the propriety of having this detailed report publiſhed in the form of, or accompanied by an addreſs to the Clergy of Scotland of every perſuaſion.

A report, ſanctioned by the approbation of ſuch a very reſpectable committee, cannot fail of conveying more complete conviction to the public than that of any individual whatever. Beſides, the Surgeons propoſe to annex to the report ſuch plain directions that any Clergyman, or other ſenſible man, may perform the operation in any corner of the country that is not within the reach of medical aſſiſtance.

The Surgeons flatter themſelves that that this propoſal, if carried into execution, will be of the greateſt importance in ſpreading wide the bleſſings of Vaccine Innoculation.

WM. FARQUHARSON.
JAMES BRYCE.

Nov. 7. The town guard centinel, ſtationed between Blackfriars Wynd and the Netherbow, was wantonly knocked down by a perſon in a ſailor's dreſs. The centinel was carried to the Royal Infirmary, where languiſhing for ſome time he died. A reward of 25 Guineas is offered by the Magiſtrates for diſcovering the perſons guilty.

At All-Hallow fair, there was a conſiderable number of black cattle, which ſold rapidly at advanced prices, the lean proportionally much higher than the fat. Work horſes alſo brought high prices. There were likewiſe a great quantity of ſheep, which ſold high.

A farther communication has been made by his Majeſty's Advocate to the Magiſtrates of Greenock in regard to the perſons in confinement there, who were guilty of the outrages which fatally terminated in the death of Duncan Mackenzie, which we are authorized to ſtate, appears to his Lordſhip ſufficiently criminal to require their being indicted for murder.

It now appears evident that the bill introduced into laſt ſeſſion of Parliament, for bettering the condition of the ſchoolmaſters of Scotland, and to which ſo many objections have been ſtated, has been brought forward, without either the advice or conſent of the ſchoolmaſters themſelves, as their bill has not yet made its appearance. A bill, however, will be preſented by this body, early next ſeſſion.

8. At a Meeting of the Freeholders and Heritors of the county of Roxburgh, held at Jedburgh, upon the 5th of October, the additional tax lately impoſed upon malt and beer was taken into conſideration. It being ſuggeſted that thoſe duties might prove prejudicial to the intereſts of Scotland, a Committee was appointed, conſiſting of the following gentlemen, to correſpond, &c.

with the other counties of Scotland upon the ſubject, viz. Sir William Elliot, Bart. Sir John Buchanan Riddell, Bart. John Rutherford, Eſq. of Edgerſtoun, M. P. Lieutenant-Colonel Hunter of Lint Hill, William Elliot, Eſq. of Wells, M. P. William Riddell, Eſq. of Camiſton.—Sir William Elliot to be Convener.

There were found a few days ago, by ſome workmen employed to dig up ſtones, not far from the public road between Belford and Hounamkirk, two urns, reſembling the ancient Roman urns, but fabricated of much coarſer materials than thoſe of Herculaneum, now exhibited in the Britiſh Muſeum. One of them is a good deal ſmaller than the other. The largeſt was filled with bones which had been broken or beat to pieces. Parts of the ſkull were very diſcernible. The ſmaller one alſo, in all probability, had contained bones, as a ſmall piece of bone was obſerved near it; though, when found, it was full of black earth, lying on one ſide, probably moved by ſome accident from its firſt poſition; as the other full of bones, was placed horizontally with its mouth undermoſt. They were found not far from the ſurface of the ground, depoſited under a heap of whin ſtones regularly built around them, and which occaſioned a ſmall riſing in the ground. This tumulus ſeems to be nearly at an equal diſtance between the remains of two ancient camps, one of which is ſituated in the pariſh of Hounam, and appears to have been ſtrongly and regularly fortified with three rows of deep trenches, facing the north, with fences of wall towards the ſouth. The place of ſtrength is only three miles diſtant from the Roman road.

Mr David Service, in Sneddon of Paiſley, has a ewe, which, in four years has brought forth thirteen lambs—two the firſt year, three the ſecond, three the third, and five this year, viz. three in February, and two in September. She is only four years old, and her wool is of a very fine quality.

It muſt be pleaſing to the public to learn, that the Society in Scotland for propagating Chriſtian Knowledge have now upon their eſtabliſhment, beſides Miſſionary miniſters and Catechiſts, above 300 ſchools, at which are taught, by the laſt report, above 15,700 ſcholars: This Society, finding that the number of copies of the Old Teſtament Scriptures, tranſlated into the Gaelic, and printed at their expence, is now reduced to a ſmall number, and cannot ſupply the urgent demands of the Highlands and Iſlands, have come to the reſolution of printing a new edition. It is propoſed to be in a neat portable ſize, furniſhed to their poor ſcholars *gratis*, and to the public at a low price. As the ſtock of the Society cannot, in a conſiſtency with their charter, be invaded, and the annual revenue is completely exhauſted by their large eſtabliſhment of ſchools, &c. they entertain hopes that the charity of the public, which they have ſo often experienced, and to which indeed is to be aſcribed their capacity of teaching ſo great a multitude of poor children, will enable them to carry on the much needed and important work now in contemplation. Is there a friend to religion who does not mourn over the thought, that numbers of his own countrymen, earneſtly deſiring the Scriptures, cannot now obtain them in the only language which they underſtand, and who will not readily contribute to ſupply this defect?

We hear, with much ſatisfaction, that the Secretary of the Society in Scotland for Propagating Chriſtian Knowledge, has received from one benevolent gentleman, who deſires that his name may not be publiſhed, a ſubſcription for Two Hundred Pounds Sterling, towards defraying the expence of the important and much needed work, now propoſed by that Society, viz. the publication of a new edition of the Scriptures of the Old Teſtament in Gaelic. Another gentleman alſo, has offered a ſubſcription of Twenty-five Guineas, for the ſame purpoſe. Theſe examples, it is to be hoped, will be imitated, and that a generous public, when giving their aid to a pious deſign of conveying the Scriptures to the natives of India, in their own language, will not be unmindful of their own countrymen in the remote parts of Scotland, earneſtly deſirous of the like bleſſing.

The Aberdeen Miſſionary Society have remitted 40l. towards the expence of printing the Old Teſtament Scripture in the language of Bengal. Ten pounds have alſo been received from a gentleman, who chuſes to conceal his name, through Mr Briggs ſurgeon, Edinburgh,

dinburgh. There are letters from Mr Carey, of March 12th, when the concerns of the miſſion were in a promiſing ſtate, and another of the natives, Siam Doſs, about to be baptized. A gentleman in Mancheſter has lately remitted 50l. for the general expences of the miſſionaries.

By various experiments it has been aſcertained that *rats* may be effectually expelled by placing coal oil in pots near their haunts, or wetting their holes with it, as they always deſert the place, not being able to endure the ſmell. This diſcovery muſt be of great ſervice in granaries, warehouſes, &c.

Herring Fiſhery.—The Burntiſland Fiſhery Society have adopted the following reſolutions, which have been approved of by thoſe concerned in the trade of the other ports of the Forth.

"That meaſures ſhould be adopted for preventing the commencement of the winter fiſhery of the Frith of Forth till the 5th of November, and that it ſhould at all times ceaſe on the laſt day of February, the fiſh being then ſpawning, and much fallen off in quality: The ſeine or trawl nets ought not to be allowed earlier than the 5th of November, nor later than the 25th of December, as by that time weak herrings get on ſhore to ſpawn, and theſe nets muſt do great injury, by taking ſuch fiſh, or deſtroying the ſpawn: That the Board of Truſtees ſhould be empowered to make ſuch alterations as to the commencement or termination of the winter fiſhery, as circumſtances may require."

The Treaſurer of the Houſe of Induſtry has received intimation that a legacy of 50l. ſterling has been left to that important inſtitution by the late Mrs Janet Murray Keith of Murrays-Hall.—We are happy in announcing this benevolent bequeſt, becauſe we are ſatisfied that the Houſe of Induſtry has already been of material benefit to the public, and is calculated, if properly ſupported, to be ſtill more extenſively ſo. Nor can we help pointing out one way in which the public may extend theſe uſeful effects, not only without additional expence to themſelves, but with a conſiderable ſaving of expence; and that way is, by refuſing aid to every female beggar (whether at their door or on the ſtreet) who is able to ſpin; and for whom there is employ, full payment for her work, and a gratis dinner daily in the Houſe. Would the public attend to this point, they would improve the police, repreſs idleneſs, impoſture, and profligacy, and keep money in their own pockets.

13. The gallant 26th, or Cameronian regiment of foot, commanded by Lieutenant General A. Gordon, were landed at Leith from Egypt, laſt from Plymouth, on board the Glenmore and L'Oiſeau frigates, and a ſloop. They are fine looking men, and muſter 400. The regiment marched on Tueſday for Linlithgow.

15. The Right Hon. Lord Craig was re-elected Lord Rector of the Univerſity of Glaſgow.

LISTS.

MARRIAGES.

Oct. 14. At Edinburgh, Capt. Halket of the Royal Navy, to Miſs Tod, daughter of the late William Tod, Eſq.

19. Major Thomas Sidney Beckwith, Rifle Corps, to Miſs Clementina Souchnan, daughter of the late Thomas Souchnan, Eſq. of Great Ruſſel-ſtreet, London.

21. At Perth, Bailie William Gray, ironmonger, to Miſs M'Ewen, daughter of Bailie John M'Ewen.

—Mr Alexander Brodie, late Lieutenant in the Thetis frigate, to Miſs Jean Gray, daughter of Mr George Gray.

25. At Inverneſs, Alexander Robertſon, Eſq. ſurgeon, formerly of Jamaica, and late of the Medical ſtaff in Egypt, to Miſs Lillias Wilſon, daughter of Alexander Wilſon, merchant, in Inverneſs.

25. Edward Alexander, Eſq. to Miſs Catherine Glas, daughter of John Glas, Eſq. Provoſt of Stirling.

26. At Stranraer, the Hon. Captain Adam Gordon, to Miſs Maria Maxwell eldeſt daughter of Hamilton Maxwell Eſq.

29 The Hon. Capt. Archibald Macdonald, ſon of the late Lord Macdonald, to Miſs Jane Campbell, eldeſt daughter of Duncan Campbell, Eſq.

At Leith Walk Mr J. Neſs, druggiſt, Newcaſtle, to Miſs M. Richmond, daughter of Mr Matthew Richmond, nurſeryman.

At Earlſton, Jamaica, George Innes, Eſq. to Miſs Gordon, only daughter of the late James Gordon Eſq.

Nov. 4. At Urquhart Manſe, The Rev. Alexander Stuart, miniſter, Moulin, to Miſs

Emilie Calder, daughter to the Rev. Mr Charles Calder, minister of Urquhart.

5. At Ardmilland, Archibald Craufuird, Esq. writer, Edinburgh, to Miss Margaret Craufuird, daughter of the late Thomas Craufuird, Esq. of Armilland.

At Edinburgh, Capt. John Pringle of Symington, to Miss Christian Watson, daughter of Mr Samuel Watson, solicitor at law.

8. At Glasgow, Charles Cunningham, Esq. younger of Cairncurran, to Miss Eliza Gray Park, daughter of Robert Park, Esq. merchant in Glasgow.

10. Dr Henry Robertson, formerly of the first foot guards, to Miss Dempster, daughter of the late Mr Robert Dempster, druggist, Edinburgh.

21. At Glasgow, Mr Walter Wardlaw, merchant, to Miss Janet Grindlay, second daughter of the late Mr Alexander Grindlay, merchant in Glasgow.

At Easter Monnack, the Rev. Mr Donald Fraser, minister of Kirkhill, to Miss Jean Gordon, sister of Robert Gordon, Esq. of Drakies.

23. At Walton, Warwickshire, John Erskine, Esq. brother of Sir James St Clare Erskine, Bart. to Miss Mary Mordaunt, daughter of Sir John Mordaunt.

Lieut. James Menzies, Royal Perthshire Militia, to Miss Stewart, eldest daughter of John Stewart, Esq. of Corsmount.

At London Mr Robert Wallace of Perth, to Miss Snagg, of Norton-street.

At Mugdrum House, Fifeshire, Rear-Admiral William Duddingston of Ely Lodge, to Miss Stewart, eldest daughter of the late William Stewart Barclay of Cullarnie, Esq.

At Glendevon, Mr Thomas Thomson, Leith, to Miss Helen Duncan.

At Lambeth Church, Lieut. Colin Campbell, of the Royal Navy, to Miss Amelia Paterson, youngest daughter of Lieutenant-Colonel Paterson, Assistant Quarter Master General of the forces.

BIRTHS.

Oct. 2. At Cluny, The Lady of Colonel M'Pherson, a daughter.

18. At Dunglass house the Hon. Lady Helen Hall, a son.

20. Mrs Mackenzie of Applecross, a daughter.

23. At Stevenson, Lady Margaret Maclean, a son.

28. At Ayr, Mrs Dr Donaldson, a son.

—Mrs Thomson of Boughtrig, a son.

—Mrs Stewart of Carsin, a daughter.

Nov. 1. At the Manse of Kingorn, Mrs Paterson, a daughter.

At Montwhanny, Mrs Gillespie of Kirktown, a daughter.

10. At Duddingston, the Hon. Mrs Gray, a daughter.

17. At Tweedhill, Mrs Logan, younger of Edrom, a son.

The Countess of Glasgow, a son.

18. Mrs Hawthorn of Castlewigg, a daughter.

15. Mrs Stein, Queen-street, a son.

DEATHS.

At Culcutta, James Smyth, Esq. Writer in the service of the East India Company, second son of the Hon. David Smith of Methven, one of the Senators of the College of Justice.

At Spanish Town, Jamaica, Mr Peter Veitch, surgeon and apothecary lately belonging to the Medical Staff, Jamaica,

In the parish of St John's, Jamaica, Samuel Pleydell, M. D. a man no less distinguished for integrity, strength of judgement, and unassuming modesty, than for those warm affectionate virtues of the heart which endeared him, while living, to all who knew him, and which now render the loss of so valuable and amiable a companion so heavy on his remaining friends.

At Tobago, Mr Simson Inglis, son of the Rev. Mr Inglis of Dumfries.

At Vellore, in the Carnatic, East Indies, Lieutenant Hector Macquarie, of his Majesty's 33d regiment.

At Mount Riddell, Margaret Riddell, youngest daughter of the late Thomas Millis Riddell Esq. of Mount Riddell.

At Edinburgh, John Moir, writer to the signet.

At Heanton-Court, in his 64th year, Francis Basset, Esq. of Heanton-Court, near Barnstaple, Devon, late member of Parliament for that borough. He has bequeathed his large landed property to his nephew, Joseph Davie, Esq. of Watermouth, in that county.

At Galashiels, John Tait of Pirn, Esq. in the 85th of his age. Hospitable and social, he was courted as a companion—Upright and judicious, he was general arbiter amongst his numerous acquaintance. He had been for a considerable time retired from active life, on account of a failure in his sight, which, with other infirmities incident to old age, he bore to the last with a cheerful and christian spirit.

At Kylas North Morar, Simon Gillies, only son of Mr Alex. Gillies, late lieutenant in the Fraser fencibles;—and the next day at the same place, Mary Gillies, daughter of the said Mr Alex. Gillies.

At Hadley, near Barnet, after a short illness, in the 75th year of her age, Mrs Monro, relict of the late Dr Monro, physician to Bethlem Hospital.

At Kinfethmont, Mrs Lindsay Blair of Ardblair, wife of William Lindsay, Esq. of Spynie.

At Rhives, in Sutherlandſhire, in the 50th year of his age, Mr John Fraſer, late factor on the eſtate of Sutherland, much and juſtly regretted by his numerous acquaintances, and deeply lamented by his widow and twelve children.

William Wardrop, Eſq. one of the Secretaries of the Bank of Scotland.

Mr John Mills of Beanridge.

At Berwick-upon-Tweed, much and deſervedly regretted, Mr Alexander Dodds, ſurgeon, late of the Royal Navy, aged 51. He ſerved the greateſt part of the American war with the late veteran Admiral (then Captain) M'Bride, and was preſent at ſeveral engagements, particulaarly that off the Dogger Bank, and in the battle off Cape St Vincent, when the Spaniſh Admiral Don Juan de Langara, after a moſt obſtinate reſiſtance, ſtruck to that gallant officer. He was ſurgeon of the Tremendous on the glorious 1ſt of June, under Lord Howe, and had practiſed in Berwick-upon-Tweed ſince the year 1796.

After a long and ſevere illneſs, which he bore with extraordinary fortitude, Mr William Hume, merchant in Cannongate, and treaſurer to the Charity Workhouſe of that place; whoſe generous and ſucceſsful exertions in behalf of the poor, made him live reſpected, and die regretted by a numerous acquaintance.

At Plymouth Dock, William Scruton, ſurgeon, formerly of Glaſgow.

At her houſe, Prince's Street, at an advanced age, Mrs Mary Livingſton, widow of the late John Callander, Eſq; of Craigforth, and daughter to the late Sir James Livingſton of Glenterran, Bart. She lived and died in the full poſſeſſion of every chriſtian and endearing virtue.

At Dumfries, Mrs Potts, widow of Mr William Potts, ſmith and farrier.

At Glaſgow, after a lingering illneſs, in the 55th year of his age, Mr William Pinkerton, jun. brewer, and late one of the Magiſtrates of that city.

At Banff, Mrs Duff, widow of the deceaſed John Duff, Eſq; of Hatton, in the 58th year of her age.

At Edinburgh, Lady Hamilton of Roſehall.

At his father's houſe at Eaſter Buſh, Mr Alexander Robertſon, eldeſt ſon of William Robertſon, Eſq; of the General Regiſter Houſe; and one of the Sub-Commiſſioners for printing the Parliamentary Records of Scotland, of which important work he lived to accompliſh the earlieſt and moſt difficult part.

Mrs Barbara Clerk, daughter of Sir John Clerk of Pennycuick, late one of the Barons of Exchequer.

At Briſtol, the Rev. Dr Hunter, miniſter of the Preſbyterian Meeting, London Wall.—Never were the common epithets of ſincerely beloved, and truly regretted, more properly applied to any character. His numerous publications have long ſubmitted his literary talents to the opinion of the public; and the deciſion has been highly honourable to his genius. His abilities as a pulpit orator were the cauſe of his being at firſt tranſlated from his living in Leith to the charge which he has held in London for 30 years; and the crowded audience which conſtantly attended him is a proof of his merits, as he never courted popularity by arts, which could at all detract from the dignity of a miniſter of the Goſpel. The warmth of his feelings, and his ſocial talents, made his friendſhip be univerſally eſteemed, and his company deſired; and "even his failings leaned to virtue's ſide." The truth of this character will be ſubſcribed to by all who knew him.

Mr Hugh Findlay, merchant and poſtmaſter in Edinburgh, much and juſtly regretted.

The Rev. J. Walker, of the Aſſociate congregation of Denny-Loanhead, in the 79th year of his age, and 42d of his miniſtry.

Mrs Walker, daughter of the deceaſed James Geddes of Kirkurd, Eſq; Advocate, and relict of the deceaſed Mr John Walker, merchant.

At Aberdeen, much regretted, Mr James Thomſon, jun. merchant, in the 37th year of his age.

Aged 19, while on a viſit at William Adam's, Eſq; at Richmond Park, Miſs Elizabeth Elphinſtone, ſecond daughter of the Hon. William Elphinſtone.

At Bath, Mrs Emelia M'Leod, ſen. of M'Leod, widow of the late John M'Leod of M'Leod, and only daughter of the late Alexander Brodie of Brodie, Lord Lyon of Scotland.

On his way from India to Egypt, Thomas Ogilvie, Eſq; ſon of the late Sir John Ogilvie, Bart.

Mrs Helen Roſs, eldeſt daughter of William Roſs, Eſq; late of Invercharron, and ſpouſe of Mr William Macao, accountant of Exciſe.

Mrs Dingwall, ſen. of Rannieſtoun, at Upperhaugh.

At Glaſgow, after two or three days illneſs, George Gibbs, a pauper, in his 103d year. He was born 1ſt May 1700, at Nether Liberton, near Edinburgh, being the ſon of William Gibbs, gardener to Sir John Baird, near Dalkeith. He ſerved his Majeſty for many years as a private in dragoons; afterwards, for 22 years, as a ſerjeant in the 48th regiment of foot; and, ſubſequently, in other corps of infantry dur-

ing the late American war. He was, in 1783, a private in the 83d foot, or Royal Glaſgow Regiment, when it mutinied at Portſmouth, after being ſhipped for the Eaſt Indies, and of courſe, he loſt his right to Chelſea Hoſpital, from which he had long enjoyed a penſion. Often has he recounted to his neighbours 21 or 22 principal actions in which he bore an active part againſt the enemy, at home and abroad; including all the engagements with the rebels in Scotland, anno 1745. He was at the right hand of the late Colonel Gardener, when he fell in battle near Preſtonpans, and was himſelf wounded in the battle at Falkirk. His vigour, ſtature, and mental faculties, were conſiderable, and ſcarcely ſuffered diminution by years; and, at death, he meaſured ſix feet two inches high, his body being as erect as in early years. In his 83d year, he married his *ſecond* wife, *then* 22 years of age; by her he had ſeveral children, of whom only one daughter (his own image in features) ſurvives, now in her 14th year. Accuſtomed to a wandering life, this veteran pauper preferred, in his latter days, the ſcanty dependence on precarious bounty, to the more comfortable aſylum of a poor's houſe, which his years and reſidence would have ſecured for him in the Town's Hoſpital.

At Preſton, in Lancaſhire, Mr James Bannerman, late of the Theatre Royal, Edinburgh. He died in conſequence of a wound he received in the thigh, while performing a part in the farce of Kotzebue, entitled La Perouſe. The wound was occaſioned by the wadding of a muſket, diſcharged in the courſe of the performance, and which had unfortunately been overcharged with powder. Mr Bannerman was a riſing performer, and had given ſome ſtrong proofs of his theatrical abilities in the courſe of the late Preſton Guild, and is much lamented by the manager and performers. This melancholy event will, it is hoped, be a caution to the manager of theatres, not to entruſt the charging of pieces fired on the ſtage to the ſervants or others ignorant of the effects that they may produce.

At Stewartfield, Kintyre, Robert Stewart, Eſq; of Stewartfield, formerly merchant in Greenock.

At Edinburgh, Mrs Agnes Craw, ſpouſe of Mr Peter Halkerſton, ſolicitor, Edinburgh.

At his houſe in Falkirk, John Meek of Campfield, Eſq; who had practiſed there as a ſurgeon for more than forty years. In the line of his profeſſion he was much eſteemed; as a member of ſociety he was uniformly upright and reſpectable; poſſeſſing mild and pleaſing manners, he was beloved by his acquaintances, and, though dead, he will live long in the affections of his family and friends.

At Wentworth Caſtle, St Mary's pariſh, Jamaica, Mr John Thomſon, farmer, Glenin, pariſh of Sanquhar, Dumfrieſſhire. His loſs will be long lamented, both by his numerous acquaintance in Jamaica, and his friends in Scotland.

The Rev. Mr William Paul, miniſter of St Cuthbert's, one of his Majeſty's Chaplains.

In the 80th year of his age, and 55th of his miniſtry, the Rev. Thomas Bell, one of the Relief miniſters in Glaſgow. His devotedneſs to God, his learning, and his exemplary life, were ornaments to his profeſſion. His plan of preaching was evangelical, conciſe, and well arranged, and, ſo long as he had ſtrength to labour in his vineyard, his labours were much eſteemed by ſerious and judicious Chriſtians. His tribulation was great and of long continuance, but while he ſuffered and felt as a man, he endured and overcame as a ſaint, exulting in the proſpect of a happy and glorious immortality.

At Port Glaſgow, in the 30th year of his age, Thomas King, Eſq; of Milnbank, moſt ſincerely and deſervedly lamented by all his friends and acquaintances.

At Greenock, Mrs Morris, wife of Mr Patrick Morris, wood-merchant.

At Comrie Houſe, Andrew Clark, Eſq; of Comrie.

At Irvine, much and juſtly regretted, Robert Ewing, Eſq.

At Peterhead, Major John Ramſay, of Invernettie, late of the Scotch Brigade.

At Glaſſumich, in Roſsſhire, David Macculloch, Eſq.

At Enzie Chapel, in the 19th year of her age, Mrs Middleton, wife of the Rev. George Middleton.

At her houſe in Dumfries, Mrs Gordon of Culvenman, widow of the late William Gordon of Greenlaw, Eſq.

Edinburgh, Nov. 28.

Oat-meal, 1s. 2d. Barley-meal, 11d. Peaſe-meal, 10d.

Haddington, Nov. 24.

Wheat, 32s. Barley, 20s. Oats, 17s. 8d. Peaſe, 18s. Beans, 18s.

STOCKS.—*Nov.* 20.

Bank Stock ——	New 5 per C. 102¼
3 per C. Red. 66⅞	Long Ann. 1911-16
3 per C. Conſ. 67¼	India Stock ——
4 per Cent. 83.	Omnium 10¼ diſc.
5 per C. Annu. 101⅓	